

Of the ende of
this world, and seconde com-
myng of Christ, a comforta-
ble and necessary Discourse, for
these miserable and daun-
gerous dayes.

*1. Pet. 4. The ende of all things is at hand, be ye
therefore sober, and watch vnto prayer.*

*Luke. 21. Watch continually and pray, that
ye may be worthy to escape all these
things, that shal come, and that
ye may stand before the
Sonne of man.*



Imprinted at London, nigh vnto
the three Cranes in the Wintree, for Andrew
Mannes, dwelling in Pauls Church
yard at the signe of the Parce.
Anno Domini. 1577.

To the most reuerend Fathers in
Christ, Edmond by the permission
 of almighty God, Archbyshop of Canterbu-
rie. &c. and Iohn Byshop of London, Thomas
Rogers wisbeth the true felicitie of
this lyfe, and eternall happi-
nes by the conmming
of Christ.



T was the saying
 of *Cambyfes*, (reue-
 rend, and in Christ
 most honorable fa-
 thers) that Cities
 would flourish wel
 in prosperitie, if the
 inhabitors of them
 were watchful, and
 still imagined their
 enemies to be at hand.

Matth. 24. 25.
 Mark. 13.
 Luk. 21.

That which he said
 for the prosperous estate of a commō weale, dyd
 our Sauour saye, for the happye successe of all
 Christians. And both tende to shewe, that, whe-
 ther wee respect the safetie of our bodies here on
 this earth, or the saluation of our soules in the
 kingdome of Christ, wee may not be in our cal-
 lings either idle, carelesse, or secure. But yet,
 such is our nature, wee rather obey the woordes
 of *Cambyfes*, for temporall prosperitie, than the
 warnyng of Christe, for eternall happynesse.
 Whereby it comes to passe, that we haue com-
 monly

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monly fayre bodyes, but deformed soules: much goodes, but litle goodnes: and glorious wee seeme in the sight of men outwardly, but odious inwardly in the eyes of God. For it is harde to finde a man (saith *Aristotle*,) which in prosperitie is not proude, disdainful, and arrogant, of which sort are they, whom strength, whom riches, whō clientes, whō authoritie, whō fauour of mē hath exalted. And so inioying their harts desire, they are of this mynd, that no aduersitie cā hurt them. And what is that, but as *David* said, The vngodly hath saide in his hart, tushe, I shall neuer be caste downe, there shall no harme happen vnto me. But the fayrest Oke is soonest cut down: the fattest Oxe is readiest for slaughter: and the felicitie of fooles, is their owne destruction. For how sodainely doo they consume, vanishe, and come to fearefull ende: yea, euen as a dreame are they, when one awaketh.

*Aristot. lib. 2.
Rhetor. ad
Theodectum,
cap. 10.*

Psalms. 10.

Proverb. 1.

Psalms. 73.

As our Sauour thought the doctrine against securitie, most profitable for his Disciples, and all mankynde: So hath his faythfull seruant the Author of this booke, supposed the same moste necessarye to bee spoken of, in these miserable dayes. And this was the cause and ende wherefore this Treatise was first written, namely, that by reciting the signes and tokens of dangers imminent, and of the worlds destruction, he might draw the wicked from securitie, and driue them to a care of godlynesse and vertue. A godly,

*.j.

zealous,

J. P. G.
H

The Epistle Dedicatorie.

Cardanus de
rerum varie-
tate,

zealous, and learned woorke, and gratefull, no doubt, to all good men. *Hippocrates* forewarned the *Grecians* of a greecuous plague, which was nigh at hande, and for his good admonition he was honoured as *Hercules*, and obeyed as a god. The *Athenians* for telling them the perils which they were like to fall into, erected to *Berosus* a goodly Image with a golden tongue. The *Grecians* to *Hippocrates*, and the *Athenians* to *Berosus* were neuer so bounde, as all Christians to *Schelton*, for this learned booke. For herein the tokens of the ruine, not of one Citie, as of *Athens*: nor of one Countrie, as of *Greece*: but of all the worlde, are set downe. And here may be seene the wayes to preuent the destruction, not of body alone, as were those of *Hippocrates* and *Berosus*, but of body and soule from euerlastyng paine in the pyt of hell. So that more cause haue Christians to be thankfull to this author, than were the *Athenians* and *Grecians* to both them. Notwithstanding he desireth not (though his deserts be vnspeakeable) to be honoured with the rites of *Hercules* (such idolatrie he abhorreth) nor to be kept in memorie with a glorious Image (such memoriall he misliketh) he only craueth that Christiāns would weigh what is said, and looke to them selues: he seeketh the saluation of all, not his owne glory. But howe soeuer he be esteemed of others, I trust your Lordships wyll like of this woorke: and so like it, that ye wyll allowe it: and so allowe it, that

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that yee wyll both against the euyl woordes of the enuious, and the captious tongues of malicious persons, willingly protect it. It pleased the Author, to chuse for Patrons, at the first, two noble Earles: but mee thinkes none so meete for defence thereof, being a Spirituall Discourse, as Spirituall men: and because it tendes to the cutting away of securitie, who better Patrons than they, whose office is to be vigilant, whereof they haue their names? And among Bishoppes, who fitter than they, whose authoritie is such, as none may better, and zeale so great, as none wyll sooner seeke, and promote the glorie of God? Wherefore I trust, both because it is diuine, your Lordships wyll vouchsafe: and because it was wel accepted by two worthy men, but yet Temporal, your honours wyll much more willyngly allowe the same, being Spirituall. And that you may doo so, God, for whose glory it was first made, and is now translated, put into your myndes.

Your Graces, and Lordships most
humble, at commaundement,
Thomas Rogers.

To the vniuersall Church through-
 out the world, the most holy and chaste daughter
 of Sion, and entirely beloued Spouse of Iesus Christ
 the Sonne of God, King of all Kings,
 Health, and comfort in the holy spi-
 rit, and the speedie comming of
 her Bridegrooms. &c.

Canti. Cant.



Psalm. 51.

Rom. 8.

Am not ignorāt (sweete Sion daughter of the celestiaall Ierusalem, and enterly beloued spouse of Christ) in howe great miseries thou hast been plunged now a long time for the lacke of thy kinde and louing husbād. Which, notwithstanding thou art black & browne by reason of the extreme heat of the Sunne, & light of God the father, to which (as yet) thou canst not approche, yet onely, wythal his hart embraceth the, as his friend for fairnes peereles, and as his wife, for beautie, surpassing. For thy blacknes, by his holy spirit, he hath turned into beautifulnes, & thy vnseemely spots of sinne, by his precious blood are now whit seen, & by his holy spirit he hath wonderfully adorned thee wythin, and endued thee wyth the holy Ghost, & the seale of beleefe, so that now thou canst not doubt but that he is both faithfull, and fauours thee with all his hart. And yet it greatly greeues thee that thy glory which thou wishest for, thy comfort, which thou hopest for, and thy King and bridegrome for whom thou so lokest, and longest for, is so long from thee: And no maruel, for it is the property of a faythfull louer, not quietly to beare the absence, but ardently to desire the presence, the pleasaunt speeche, and louing, embracings of her beloued.

And

To the Church.

And yet most of all it greues thee to see the shamelesse boldnes of that abhominable strumpet the whore of Babilon, which blusheth not to call her selfe the onely spouse of thy Christ : and to call thee an harlot; to boast of her externall beautie, and to cast in thy teeth thy outward deformitie : to bragge of her antiquitie, fame and glorious estate, and to tell thee of thy noueltie, pouertie, and miserie. Hence it commeth, that thou art no where in quiet from such taunts and chidings, nor thy mēbers any where safe frō her bloodye persecution. Hence it is, that before the world, which is the Sonne of this naughtie houswife, thou art contemned, hated, and afflicted : and she as the Queene of heauen is adored, loued, and aduanced: with her haue all nations committed fornication, and the Kings of the earth haue become frantike with Idolatrous wyne of her poysoned doctrine. And hence commeth thy deepe sighes, thy mournfull countenance, and the intolerable vexation of minde which thou art in. Hence it is that thou canst not be mery. But comfort thy selfe, faint not (thou beloued of Christ) for thy husband for thy sake hath made her naughtines to be knowen, and she which was so loued is now hated, and was glorious for her externall fairness, is now become odious to many, for her spiritual filthines. Haue pacience therefore but a little whyle, and thou shalt see her, to be of none accompt : for thy loue in whom thou delightest, shall bring her to such shame, as she shall not be able to shoue her head out of hell, when thou shalt be in glorye with thy beloued. Nowe will I make thee priuie, with whom this naughtie packe (which now is many wayes knowen to all the world) hath had to do a long whyle since, first shee lefte to fauour the, and began to fancie the wicked doctrine of the Gentiles: her baude, & thy sworne enemy. Iohn
a very

Apos. 17.

J. P. 61
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a very friende of your husbandes , and most familiar with him, *Iohn* in his Reuelation dyd foretell, that immediatly (after he had seene an Angell flying thorowe the midst of heauen, crying with a loude voyce, Woe, Woe, Woe, to the inhabitants of the earthe, from the other voyces of those three Angels, which were yet to founde, the fift Angell dyd first founde , and he sawe a starre falling vpon the earth, which was the fall of the Popes holynes, from celestiall, to earthly thinges , and hauing the keyes , not of heauen, nor of *Peter*, (as he dooth vainly boast) but of the bottomlesse pit, the pit of hell, Which when he had opened there came our great aboundance of Locustes into the earth, and had for their King one whose name was in Hebrue *Abaddon*, in Greeke *Apollyon*. To this wicked king did that whoore of *Babylon* plight her fayth, ioyne her selfe, and altered the name of the Empire , so that at length the flourishing estate of the old Empire vanished , and he became the chiefe among al Christian kings. But what happened afterward ? These Locustes, to wit, that infinite and horrible crewe of idle prelates, Priestes, and Friars, with their abhominable king, the Pope of *Rome*, whom *Paule* dooth call τον υιον της απολειας, the sonne of perdition, ascended from hell , and brought with them not the pure doctrine of Gods worde , but the poysoned lessons of diuels, and so by the filthie smoke of false opinions, obscured the Sonne of righteousnes, and infected the wholesome ayre of Christes Gospell. But now would you haue them better described ? Forsooth they are for theyr intolerable pride, and threatnings, lyke vnto horses, prepared to the battaile , womens heare they haue , because they are in dealinges light, in behauior wanton: Lions teeth, for their crueltye, shieldes as it were of iron, to note their obstinacie: In wordes they seemed courteous , and therefore they had

had the faces of men, but in deede they prooued villanous, and therefore they had in their tailes the sting of Scorpions. These made a noyse as it were of manye winges, which noted the fame of the Popes holinesse. And these had power to hurt, and yet not all thinges, but onely men, and yet not all men, but those which had not the marke of God in their foreheads. And yet they could not plague at their pleasure, but in certaine monthes: and those not in Winter, but in Sommer. So thou seest O daughter of Sio pure, & vnspotted Virgin, to whom this vile stumpe Rome, which according to *Sybs* prophesie is become Rume (that is violence or crueltie) hath coupled her selfe, with whom she hath played the harlot, and is become drunken wyth the bloud of Martyrs, sitting vpo that seuen headed beast horrible in sight, and in deede most cruell.

Isa. lib. 7.
cap. 25.

Now marke I beseech thee, and call into mynde the woordes of thy beloued, which gaue his Apostles to vnderstand, that before his comming (meaning before he celebrates his marriage in the kingdome of his almighty father) the sounde of the Gospell as it were by a Trumpet, should be heard throughout all the world, that so, both the number of thy friendes might be greatly multiplyed & this child of perdition by the final end of al thinges, and his famous comming vtterly abolished. Which things to thy comfort thou mayst perceauie to be com to passe already euen about the sixt houre or middle of of the sixt day, or six thousand yeare of the worldes creation. Thou seest how the voyce of the Gospell hath sounded in al quarters of the world, thou seest how that son of perdition with the whore of *Babylon* sitting vpo a purpled and bloodye beast, is by the breath of Gods woorde confounded: thou seest also (which is most to thy glory, and their perpetuall prayse) how the Kings of the

March. 24.

An Epistle

earth (which were sometime the tenne hornes and vp-
holders of that beast, by whom shee receyued both
such aucthoritie that shee myght persecute, and such
titles, that shee was honored as a Goddesse, and re-
uerenced as the Queene of heauen) thou seest I say,
whom they did honour as a Queene, how they doo
hate for a Queane: and whom they did reuerence like
a Goddesse, how they renounce as the greatest ene-
mye to godlines: and whom they did by an ignorant
zeale enrich with all things that myght cause her to be
in the eyes of all mé glorious, how they worthily im-
pouerish, & endeuour by all meanes to make her odi-
ous. So that the number is great which know, & con-
fesse thee to be the true and faythfull spouse of Christ.
Which, God graunt as they in mouthes confesse to
fauour thee, so in manners they may expresse Chri-
tianitie, and as they speake well, so at no tyme
they may be seduced either by the vayne pleasures of
this world, or by suttile snares of the diuel fró louing
thee. Wherefore triumph now thou daughter of
Sion, reioyce daughter of *Hiernusalem*, thou daughter
of peace reioyce. For behold thy husband, the King
will come, thy sauour wil come to thee, and that cer-
tainly, and shortly he will come: but not poorely,
and like a seruant as before, but lik a Soueraygne, like
a King of all Kings in maiestie triumphing, in much
glory accompanied with Archangels, and all the hoast
of heauen in the Cloudes he will come, that so he
may be reuenged vppon his enemies, and headlong
cast that harlotte, and that King of Locustes, the
sonne of perdition, the image of the beast, and false
Prophet, into that burning fornace of vnquenchea-
ble fire: but his chiefeft comming shalbe to drawe
thee vnto him, and to bring thee into his bed cham-
ber, where all sorrow and sighing belayd a part, thou
shalt

to the Church.

shalt enjoy the pleasant speech, and sweete embraces of thy louing husband, and shalt be bewtified with all celestiaall benefites which haue been apoynted for thee since the beginning of the world. Which being so, I thought nothing would be more grateful vnto thee, nor better recreate thee in these thy troubles, than to learne some certayne tokens, and heare infallible tydings of thy husbandes returne. The consideration whereof, hath caused me for your comfort by wryting to place before your eyes such vndoubted signes of his coming, although I will not take vpon me to tel the very houre, day, and yeare, which is known to God alone) that easely you will beleue and perswade your selfe that it will not be long before he come: this day will he visit thee before the Sunne be set, of which the most part is consumed, noone is past it is now one of the clocke, and therfore his coming must needes be nigh. These and such like things you shall perceyue to be handled in this booke. Where I haue erred, amend the fault, and forgeue the maker: (for to your iudgement I submit me) which is the onely thing I desire, after I haue obtayned your earnest prayers to your beloued, in my behalfe, that I may accompany you in the fayth, and spiritual blessings, with which in Christ through the meere grace of God the father you are especially adorned: and that with you I may haue the same communion of all celestiaall benefites, and be partaker of the kingdom of Christ, and God the father. Fare you well, and God graunt you now and euermore the quietnes of mind, and perpetuall delight, with euerlasting comfort in Christ by the holy Ghost. Amen. From Emden.

THE PREFACE.



Mong al finnes, none is more odious before God, then is incredulitie, doubting both of diuine promises and threatnings, notwithstanding that the world and hypocrites (placing al religion in external behauiour & ceremonies, thinke the cōtrary. Because that frō that do spring al finnes, of doubting both of God, & in God, and al wickednes els whatsoener: so that we may wel as firme, mistrust to be the cause of all euils. For who is there so extremely mad, that willingly would defile hymselfe with any sinne, if he gaue sufficient credite to these woordes of Christ: Come ye blessed of my father. &c. Agayne: Depart frō me yee accursed into that eternall fire which is prepared for the Diuell and his Angels: Or to those wordes of Paule where he sayth: We must all appeare before the tribunall seate of Christ, that euery one may beare away those things which he hath in his body doone according to that which he hath committed, be it good or bad? Wherefore of these may certainly be gathered that none of them beleue: eyther the sweete promises of God, or seuer and horrible threatnes, which stubbornly resist his commaundements, and do not obey them. For it cannot be that either beleeuers should lyue after the flesh, or lyuers after the flesh, should be beleeuers: because, not beleeuers, but lyuers after the flesh, shall dye. And of this we haue a manifest example in that rich man, crawing of Abraham, that he would send Lazarus to his five brethren, to warne them, least they came into that place of torment. By which no doubt he would signifie, that they would more esteeme the authoritie of Lazarus commyng from the dead, then Moses and the Prophetes. And therefore what marueyle if he contemned charitie, when he cared not for saith? That when he flowed with such abundance of all things, yet nothing at all fauoured poore Lazarus lying miserably before hym? And therefore, because he was without sayth and charitie, beyng departed from this world, was cast headlong into hell. And as this unbeliefe is the very spring of sinne, and of all vngratulations the gulf, in which, all vnregene-
rated

Matth. 25.

a. Cor. 5.

Rom. 8.
Luc. 16.

THE PREFACE.

vated are drowned: so contrarywise, true and Christian sayth (by which we haue a sure trust to Gods mercy, and free remission of our sinnes, promised to vs through the merites of Christ the sonne of God) is the liuely fountaine in Christ, by the helpe of the holy ghost, of loue both of God and our neighbour: and it is (at one woorde) the cause of all spiritual good, which follow her as necessarily (as heate doth fire.) Because it is meete (if beleeuers liue after the spirit) that the holy ghost stirre in them like motions, to hym selfe. But yet alas, great infirmities and weakenesse is in the faithfull, although regenerate, so that not seldome they stande in doubt of Gods promises, and therefore haue great neede of proppes, to keepe them from falling: for we are more delighted with apparant and present things, than with future and inuisible. For naturally those things which are obiect vnto vs, doo more moue our senses, than those which are of faith, which is the substance of things to be hoped for, an argument of things not appearing, whose litle sparke sometyme appeareth in vs. and is much to be raised by the woord of God, that it may the more increase, and quicken our dead members with the heate of the holy Ghost. Also in our greatest temptations, and most cruell persecution, the Diuell, togeather with our vile fleshe, bring great doubts into our myndes, of the promises of God, especially when we behold the vngodly to liue in this world in al pleasure to their hartes desire, ioyfully: which thing that kingly Prophet Dauid in his Psalmes dooth at large and plainly teach vs. And therefore the miseries of this lyfe are the more easily borne, when we doo as it were behold the ende of them before our eyes. Of which it commeth, that to the godly (truely thinking them selues to wander in this world, not to liue in their owne countrey) the remembraunce of these euylles is pleasant, and is a great comfort in all miseries, to thinke by death, in that last commyng of Christ, at the length that they shall haue a most free entrance into that celestial Hierusalem, sweete, and eternall Countrey, of which, in a most assured hope by sayth, they knowe them selues citizens.

Hebr. 11.

Psal. 73.

THE PREFACE.

Wherefore I haue thought it very expedient, by certaine arguments, to set against all infidelitie, the doctrine of the Prophetes and Apostles, concerning the last commyng of Christ to the vniuersall iudgement before which, in the ruine of this wretched world, shall in a moment appeare the resurrection of the flesh, and a sodaine change of all men liuyng. So that all mistrust and vnbeliefe, the Quagmyre of all maner of wickednesse (in which many men lye in great slumber, and sleepe securely) may earnestly be cast away, true sayth in diuine promises may be raised, our hope of attaynyng an happy life, and deliuerance from all troubles, may be nourished, and we the more vigilant, least vpon a sodaine that great day of the Lord (horrible to the vngodly, but to the godly comfortable) vnawares oppresse vs, and the sponse find vs sober, wise, and prepared to the feast, not without oyle in our Lampes. For his commyng in this last age of the world, without doubt is not farre, and maketh great hast, and wyll not (as many suppose) linger.

The argument
of the booke.

Wherefore, in this litle woork, I haue determined by some euident places of the Scripture, first to proue, that there shall be one day a generall destruction of this world and an vniuersall and last iudgement of our Lord Iesus Christ the sonne of God, in which all the promises of God shall to the vitermost be fulfilled, and his great threatens shall take effect. Then by the testimonies of holy Scripture we wil shew, that the age of this world shall not be more then sixe thousand yeres: & that the sixe thousand (in which we now lue, whose tyme is more than halfe past) because of intollerable wickednesse, and shamelesse securitie of men, shall not be fully finished. And to this shalbe added certaine singuler signes by course of tyme, and yeares woonderfully agreeing with the inclinations of the Starres, (if credit may be geuen to Mathematicians) which things notwithstanding I referre to the iudgement of the Church, and doctores of more discretion. Last of al, certain proofes out of Scripture shalbe brought of the maner of Christ his commyng, and of the effect of the last iudgement: with an exhortation to watchfulnesse, for that most ioyful commyng of our bridegrome.

¶ That there shalbe a destruction
of this worlde, a resurrection
of the fleshe, and a generall iudgement
of all mankynde.



Specialy (setting apart
al other darke signifi-
cations of the world,
which in holy Scrip-
ture are to be founde
euerye where) in this
place talkyng of his
destruction, we take
the same (as *Aristotle*
dooth in his booke of
the World) for a knit-
tyng together of ce-
lestiall and iueriour

bodies disposed by Arte, which dooth containe liuing
creatures, and all other things which are ingendred
and remaine in euery part. And because in the same
is to be seene a wonderfull shewe, therefore doo the *La-
tines* very well take his denomination from fayrenes,
so that they cal the world, as the Grecians doo, *κοσμος*,
a goodly shew, or ornament, from the perfect excellen-
cie therof, as *Plinie* writeth: which woonderful peece
of woorke (as appeareth by the manner of his creati-
on, and holy Scripture dooth plainly and sufficiently
auouch the same) was only to that ende buylded, that
it should be a house or dwelling place for mankinde.
For when our most mighty and eternall God by his
woord of power, had created of nothing, all things, as
wel senslesse, as hauyng life, at length he made *Adam*,
whom he appoynted Lord of al creatures, and posses-
sor of *Paradise*, situated in the mydst of this goodly
and

Of the second comming of Christ

and glorious world: and fashioned him also vpright, and innocent (according to his owne likenesse) that the Lord God of him might worthely be worshipped. Here the vnspeakeable loue of God towards mankind is most diligently to be considered . For if the Lorde God for our sakes hath erected this famous and excellent peece of woorke, to be an abiding place for man-kynd, of which he would gather to hym selfe a perpetual Church : howe fayre and glorious shal we thinke that euerlasting Temple to be, which he hath prepared for his elect in Christ, and for his heauenly and celestiall warriours ? In which place we shall enioy the sight of our euerlasting God, and shal knowe hym in maiestie and glory euen as he is. Truely no comparifon of excellencie betwene these can so much as in imagination be conceyued, although the beautie of this world and vniuersitie be such, as mans wit cannot sufficiently thinke of the same. Because as betwene the creature and the creator there is no equality, so great is the oddes betwene visible things created, and supercelestiall to vs altogether inuisible, where the sonne of God wyth all Sainctes, in the circuite of all Angels with God the father hath his eternall seate and continuall abiding. But all men through the fall of *Adam* are become vnworthy of that place which was appoynted for *Adam* being pure from sinne and vnspotted. Neither had the world any more borne him according to this immutable sentēce of God (*at what tyme thou shalt eate of the tree of knoweledge of good and euill, thou shalt die the death*) had not that ouer mercifull God through his deep & secrete counsayle, receyued him & al the elect into fauor by the promised seed of the woman, by Christ the sonne of God, which was to come in the flesh . And therfore if the world haue hitherto, and as yet shall continue, it is onely done for their
their

Gent. 1.2.

their sakes which are chosen in Christ: whose number being full, the world must of necessitie fayle, and fall downe flat: for which cause the Lord hath a certayne tyme of the worlds destruction: because by the sinne and wickednes of yngodly men being marueilously polluted, and accursed, it dooth together wyth all other creatures (as Saynt Paule sayth) subiect to the same corruption, desire a deliuerance from euil. And therefore that this vniuersall world maye be brought to his former integritie, it must of necessitie be consumed, and burne with fyre in the comming of the Lord, as *Esay* witnesseth, saying: Beholde, the Lorde wyll come in fire, and his chariot shalbe like a whyrlewynde, that he may render his indignation in heate, and his correction in flames of fire: because the Lord wyll iudge in fire. And *S. Peter* saith: The day of the Lord wyll come like a thiefe, at which tyme the heauens with great speede shall vanish, the Elementes with that heate shalbe dissolued: and the earth, with all contayned in the same, shalbe consumed with fire. No marueile then though Ethnikes and most famous Philosophers folowing the deuises of their owne braine, straungers altogether, and ignorant in Scripture, haue had very many prophane cogitations, of the world. *Aristotle* the Prince of Philosophers, dreameth, that the world neuer had beginnyng: because (as he saith) the gods in this infinite eternitie haue not been idle. But *Plato* beyng of another mynde, will that the world was made, yet he thinketh the same to be Animal immortall: A creature which shall not dye, but remayne for ever. *Plinie* beleeueth the world to be an eternall and vnmeasurable godhead, neither gotten at any tyme, nor shalbe destroyed. Others (as *Epicures*) imagine that there is not one world onely, but infinite, whereof some take place, as others auoyde. *Plato* also iestingly sayth, that before nyne thousand

Rom. 8.

Esay. 66.

2. Pet. 3

Aristotle.

Plato in Timæus

Plinius nat. hist. lib. 2. cap. 1.

Epicurus

Plato in *Alcibiades*

***. i.

thousand

Of the second comming of Christ,

thoufande yeares past, there was another manner of *Athens*, and farre better citizens.

Aegyptians.

Herodotus saith, that the *Egyptians* haue made mention of tenne thousand yeares and aboue, of the worldes continuance, and yet they haue obserued, that the places of the rising and going downe of the Sunne haue been twise chaunged, so that where nowe it falleth, there it hath risen twise, and hath twise there gone downe, where it riseth now. But more woonderful and execrable is it, that among the people of God should be *Saducees*, and among Christians should be such men, which of set purpose, against the manifest word of God dare boldly say, and perswade them selues, that the world neither had beginnyng, nor shall haue end, that there shalbe no resurrection of the flesh, no lyfe after this lyfe, no rewardes for wel dooing, no punishment for sinne: and that the worlde, as it is nowe, so hath it been, and shall continue for ever. which kynd of men are plaine *atheists*, men which neither beleue there is any God, or diuine providence at al. And I feare me, the most part of mankind (such as are called in the holy Scripture, worldly mynded, and carnal, although they seeme neuer so spiritual, catholiclike, and would be counted Gospellers) by the like fictions, and dayly suggestions of the Diuel (although not so wilfully) flatter them selues, and gladly woulde be brought into that opinion: that so in a desperate securitie they maye spende their dayes, and augment their impietie.

*Diuers profess
ours of the
worde of
God.*

Against which apparant dotage, and wicked cogitations of naughtie men through want of true knowledge, by the instinct of Satan, and corruption of the mynde of man, it standes vs yppon to arme our selues with the worde of God, and confirme our consciences by the testimonies of Christ, of the Prophets, and Apostles.

a comfortable discourse.

Apostles. The holy scripture in many places dooth plainly tell vs, that one day the sonne of God Christ, shall come to iudge the quicke and the dead, all fleshe shall rise, and the world shall be consumed wyth fire, as the aboue recited testimonies beare witness. To proue the resurrection of the fleshe, very many proofes may be alledged both out of the olde and newe testament. But amongst al, the disputation of Paul may suffice vs, where, by many arguments he confirms the resurrection of the flesh, and copiously and sufficiently dooth also prouue, that we must all stand before the tribunall seate of Christ, to receiue eternall rewardes for our deedes be they good or bad. And Christ saith: Maruell not at this, for the day wil come in which al which are in the graues shall heare the voyce of the sonne of God, and those which haue doone well shall come forth to the resurrection of lyfe, but those which haue doone euill to the resurrection of iudgement. To this purpose may be recyted other infinite places of holy scripture, and also the creede of Thapostles, *Nicene*, and *Athanasian*: But I pray you what auailed religion, faith, hope, and that great pacience of Christians in all their troubles, and cruell persecutions; if this doctrine of the consummation of the world, and of the coming of the Lorde with that which belongeth thereunto (which of all others maye most absurdly be thought) were but a vaine imagination of the Prophetes, of Christ and the Apostles, and of all the Martyrs in the Church, when as no cause can be supposed, which myght driue them to the loosing of their fame, their goods, & their life: So that truth is so plaine & apparent, that a godly & well disposed mynde makes that a sure argument of the worldes decay. For these godly me of al others in the world most miserable, suffered those greuous and direfull thinges, not for the hope

1. Cor. 15.

Iohn. 5.

The testimony
of the prophetes,
& of Christ, &
Apostles, &
firm'd by the
blood of Martyrs.

Of the second comming of Christ,

Prooſe from
the testimony
of the holy
ghoſt.

Chriſtian an-
thoſitie.

Matth. 17.

Luc. 9.
Math. 3.

Matth. 24. 29.

Marke. 13.

Luke. 21.

of vayne glory, or deſire of riches : but for the loue of Chriſt through the ſecret motions of the holy Ghoſt, perſwading themſelues that in Chriſt was hid the treaſure of true riches and eternal glory. Wherefore it beho- ueth vs vndoubtingly to think their doctrine to be true and celeftiall, and not to proceede from their owne brayne, but to be deliuered vnto them by Chriſt, and his holy ſpirit : and the rather bycauſe Chriſt of him- ſeſe dooth ſaye, that he is the truth, and the life, and that he telleth vs from the boſome of his father : and the father ſayth (in the preſence of three Apoſtles) from heauen : This is my beloued ſonne, in whom I am pleaſed, heare him : which voyce of God was alſo heard in Iordan when Iohn was baptiſing him. This coeternall ſonne of God, woord of the euerlaſting fa- ther, creator of all things, our redeemer Chriſt, of ſette purpoſe taught his Apoſtles certayne tokens of the worlds deſtruction, and his comming to iudge- ment. And alſo in his laſt Sermons (before he yeelded himſeſe in our behalfe to the croſſe) he playnly dooth as it were depainte and ſette the ſame before theyr eyes, and counſailes them, and among them eſpecial- ly thoſe which were to lyue in all tymes, to be watch- full, ſober, prepared, and ready, leaſt in his terrible vi- ſitation (whoſe differring brings too much ſecuritie to the reprobate, and condemned perſons) vppon the ſuddaine they be entrapped, and as it were taken in the ſnare. All which *Matthew*, *Marke*, and *Luke*, do abundantly ſet forth. So that the truth teaching the ſame, nothing ought to be more credible and cer- tain to a Chriſtian man, then that the world (his ſul time beyng expyred the providence of God the eternall fa- ther, diſpoſing the ſame) ſhall paſſe away : and that Chriſt our Lorde ſhall come in the the cloudes of hea- ven to the laſt and vniuerſall iudgement.

a comfortable discourse.

The holy Prophets likewise haue by diuine inspiration foretolde many things, of the comming of Christ in the flesh, of hys doctrine, death, and resurrection, also of the chaunge of Empyres, and of the ruine of many townes, all which are fullye come to passe: so that nowe they may seeme not by euent to haue foretolde, but to haue drawne a true and certaine historie of these things. Howe lyuely *Esaie* dooth expresse the natiuitie, person, doctrine, myracles, death and resurrection of Christ, it is well known vnto all though but meanely read in the Scriptures. Likewise *Daniell*, in many places seemeth now to haue prophesied, but orderly to haue written things already done of the continuall alterations of Empyres, and of the comming of Christ, that well he may be called the great Historiographer. Now what shall we saye. Syth in these and all other things their prophesies haue taken effect, and sith they by one and the same spirite haue signified of the second comming of Christ, in which he shall declare himselfe to be an eternall kyng of all kings and principalities, that these ought not to be finished? Yes vndoubtedly: so that he shall put all kingdomes of this world vnder hys feete, and shall hewe them lyke a stone, which is cut from the mountaine. He appeared vnto King *Nabuchodonozor* without handes to bruse that great Image which offred it selfe vnto the King in his sleepe: vnder which according to the interpretation of *Daniell*, were figured all the Empyres of the worlde. And the same heauenly Prophet by the same spirit dyd foretell that God would rayse vp an everlasting, and perpetuall kingdome, which all the Sainctes of God after iudgement shall possesse world without ende. Nowe what let is there? Why by lyke certayntie those things shall not be fulfilled, which haue been spoken afore, of the destruction

Prooffe from
Prophesias.

Esaie. 53. 11.
35. 40. 53.

Daniel. cap. 2.
7. 8. 9. 11.

Daniel. 2.

Daniel. 7.

Of the second comming of Christ,

struction of this world, and eternall gouernment of Christ. Sith that kingdome is perpetuall, and not to be ouerthrowen; prepared for the Sainctes of God from euerlasting, as sayth and Christian Religion do confirme. And from the same spirit of truth are these things vttered: Gods prouidence also is certaine. His eternal pleasure not chaungeable: and in his power, which of nothing created the worlde, nothing is wanting. Where of those things none except either a mad man, or possessed with some wicked spirit, can raise any doubt.

Prooffe from
the iustice of
God.

Besides, the eternall iustice of God the ryghteous iudge dooth greatly exact, that euery man be rewarded according to his desertes, of which must needes be gathered, that the state of good men must be glorious, of wicked, most miserable. Which commeth to passe cleane contrary in this wretched world, where most commonly good and well disposed persons are with troubles tormented, wyth banishment molested, with losse of goods vnpunished, and with all miseries ouerwhelmed: but the wicked are with delicious fare nourished, with goods enriched, with offices preferred, and for aucthotitie honored. As David in these woordes dooth bitterly complayne:

Psal. 73. *My feete were almost gone, and my treadings had welnigh slippt. And why? I was greened at the wicked, when I sawe them in such prosperitie: For they are in no perill of death, but are lustie and stronge: They labour not lyke other men, neyther are they plagued lyke other folke: And therefore pryde compasseth them as dooth a chaine: and they haue put on the garment of crueltie: Their eyes are swollen with fawnesse, and they doo what they lyst: They marre others, and speake marueilously, yea they blaspheme the most hyghest. And a little after. Behold, these vngodly prosper in the worlde, and enrich themselves greatly: and I sayde, then haue I cinsed*

a comfortable discourse.

cleansed my hart in vaine, and washed my handes in innocencie: All the day long haue I been punished, & chastened euery morning : yea, and I had almost sayd euen as they : but loe, then should I haue condemned the generation of thy children. And therefore there must of necessitie be another lyfe after this, in which, according to the iuste iudgement of God, euery man must receyue eternall and woorthy recompence for their woorkes be they good or bad : eternall glory, or eternall infamie. Euen as *Dauid* also in the same Psalme to the comforting of himselfe and the Church, telleth vs in these wordes: *Then thought I to vnderstand this, but it was too harde for me, vntyll I went into the sanctuarie of God, then vnderstoode I the ende of these men. Namely, howe thou hast set them in slipperie places, and wilt make them fall downe into desolation. O how suddainely doo they consume, vanish, and come to a fearefull ende : yea euen as a dreame are they, when one awaketh : Lorde when thou raisest the dead, thou wilt dispise their image. And besides especially it agreeth to the diuine iustice (after all good woorkes, or bad committed in this body) that all bodies knit with their soules, doo rise, and receiue that which they haue deserued. Which thing *Esay* most plainly dooth signify in this maner : All fleshe shall come to worship before my face, sayth the Lord: And they shall come forth, and see the dead bodies of men, which haue done wickedly against me : there worme shall not dye, and their fire shall not be extinguished, &c. And *Iob* in plaine wordes dooth witnes, that those bodies which we now haue, we shall receiue again. For thus he saith : I know that my redeemer lyueth, and that I shall rise in the last day from the earth, & shall be clad again with my skin, and in my flesh, I shal see God, whom I my selfe shal beholde, and mine eyes shal see, and none oiber. Then (as *Esay* writeth) shal death be vtterly denoured, and the Lord God shal washe away all teares from euery face, and will take the reproch of his people from the earth, because the Lorde,*

hath

Esay. 66.

Iob. 19.

Esay. 35.

Of the second comming of Christ,

hath spokē it. Neither (as Iohn saith in his reuelation) shall they be death any more, nor weeping, nor cry, neither any more grieffe, because the former things are past.

Proofs from the
diuine truth,

Moreover, the Lord God is not onely iust, but also truth it selfe. And therefore all those things which by the Prophets and Apostles through the instinct of the holy Ghost he hath reuealed touching the end of the world, the Resurrection of the flesh, the last iudgement of Christ, and the eternall lyfe of the godlye, and the eternall death of the wicked which is to come, shall so certainly come, as nothing ought to be more certaine vnto vs, notwithstanding that mans reason, and the doctrine of the Philosophers cannot sufficiently conceaue the same. For if he be truth, how can he lie? Or, sith all which hath been spoken afore of Christes comming in the flesh, of his death, and resurrection, of alteration of Empires, be sufficiently fulfilled: How can we otherwise thinke, but that these things which of the ruine of the world, and of Christes eternall kingdome, reuealed vnto vs of our most mightie and blessed God, must lykewyse come to passe? Especially syth all which hath been spoken, was to no other end spoken, but to proue this: and the summe of Christian religion consistes in these things.

Which demonstration going before, and true testimonies of holy Scripture, in my iudgement maye suffice both to the strengthening of our faith, and cutting of all doubting of that noble coming of Christ our Lorde to iudgement, of the ende of this sinfull world, of the glorious exhortation of his Church, and of the vtrer damnation of the reprobate. Wherefore now I will endeavour by testimonies of diuine Oracles, probable reasons and coniectures, to shewe that the world cannot passe the time of fixe thousande yeares.

¶ That

Of the second comming of Christ fol. i.
a comfortable Discourse.

That the world shall not endure
about sixe thousande yeres.



Aint *Austine*, and manie moe of antiquitie, together with moste learned men of our tyme, and my masters, excellentlie scene in all things *Philp Melancton*, and *Regner Predin* a man of ripe learning and iudgement, Moderator of *Groningane*, haue been of this opinion, that that Pro-

August. in his
12. booke 2.
gaynst Mar.

phecie of *Elias* concerning the worlds continuance sixe thousande yeres, is without all doubt true, and to be credited. Notwithstanding that Prophecie is not to be read in the holy scripture, but in the books of the *Rabines*, as in the firste Chapter, and firste booke *Abodazara*: also in the fourth part of the *Thalmudician* work, in the *Sanhedrin* book, and last Chapter of the same and other places, where that is alledged of the *Rabines* for the true saying of *Elias*. The words are these: Two thousande vaine, Two thousande the Lawe, Two thousande Christ. And for our sinnes which are manie and marueilous, some yeres which are wanting shall not be expired.

Elias prophesie.

By which saying the world is notably deuided into three ages, or especiall courses, and doth shewe both whē Christ should come, and how long the state of this

A.i.

world

Of the second comming of Christ,

world should continue. Two thousand yeres was the world without any lawes, ordeined expressely by the worde of God, which being finished, Circumcision, and afterward the Lawe was giuen, and a certaine gouernment, and true manner of woorthipping of God, was instituted by the worde of God. But about the middle age of the world, when as three thousand yeres were past, to wit, in the time of *Iosaphat* King of *Iuda*, and *Achab* King of *Israell*, did this diuine Prophet vtter this Prophecie, by which he did signifie the true and certaine tyme of Moyses gouernmēt, and of the cōming of the Messias or sonne of God, which should manifest himselfe, preach, and be crucified of the *Iewes*. And he shewed, that almost a thousand yeres did remaine, before Christ should come and the Gospell begin to be preached: & about two thousand yeres after his cōming, the world should perish and come to nought. Nowe sith according to this Prophecie of *Elias*, the euent hath proued two thousand yeres to haue beene past before Circumcision, and manifesting the lawe, and two thousand also to haue passed when Christ came, (for vntill the thirtie yeere of Christes age, at which tyme Iohn did prepare the way to the Lord, and Christ began to accomplish the will of his father, did the fourth thousand continue) it is to be thought vndoubtedly, that nowe in the olde age of the world, the euent will answer to his prophecie, and that as in the middle, and flourishing state of the world, God carried *Elias* by a fiery chariot into heauen, so in the ende and vanishing tyme thereof, he wil exalt vs with him self into the celestial habitatiō, of which no doubt *Elias* was a figure cōstituted of god. But (as *Elias* saith) some yeres shal be wāting. For the Lord God, because of wickednes, shall hasten his cōming, so that six thousand yeres may not fullie be expired. Which prophecie was vttered by *Elias*, through the holy

holy ghoste, and is no fiction of the *Rabines*, as are manye things in those Thalmudician bookes, and may in my iudgement, be confirmed by the answere of *Vriell* the Angell vnto the demaunds of *Esdra*s, although *Hierome*, and those which followe him, doubt hereof. But *Theodore Bibliander* in the explication of *Esdra*s his dreame, doth say, that *Hierome* did rather imitate the rashnes of the Iewes, than probable reason. And proueth by many moſte plaine arguments, this fourth booke to be *Esdra*s owne booke, Propheticall, & diuine: and ſaith: That marueill it is not though this diuine booke (bycauſe it moſte plainly telleth of the raigne, and cheifeſt, lawfull, and euerlaſting kindome of Ieſus Chriſt, and alſo of the reſuſall of the Iewes, and conuerſion of the *Iſraelites* vnto Chriſt the Lorde) be deſpiſed of the blinded ſynagog of the *Iewes*, which do wilfully ſet themſelues againſt their ſauour: And alſo addeth that this booke is yet extant in the Hebrue tongue, and was tranſlated out of the ſame. To this *Esdra*s (demaunding of *Vriell* the Angell, whether the time paſt, be greater than the time that is to come, or whether that which is to come, excede the tyme paſt?) the Angell doth anſwere by two ſimilitudes. And doth ſhewe vnto him firſt a burning fornace, and afterwarde, a wattrie cloude, and ſaith, Marke whether the fire do ouercome the ſmoke, and the ſhowre the drops? or otherwiſe? To whom *Esdra*s ſayth: I ſee Lord, that a very great ſmoke doth paſſe away, I ſee alſo a great ſhowre to come powring downe: but afterwarde I perceiue the flame to ouercome the ſmoke, & the drops the ſhowr. Then ſaith the Angell. Now iudge of the continuance of the world. Euen as firſt the ſmoke vanquiſhed the fire, and the drops the ſhowre: ſo the yeeres of the tyme paſt, ſhall excede the tyme which is to come. But nowe, according to the computation of yeeres, it is euident that

4. *Esdra*s. 4.The iudgement of Bibliander concerning the fourth booke of *Esdra*s.The anſweare of *Vriell* to *Esdra*s.

Of the second coming of Christ,

*Esdra*s liued aboute the thirde thousande and fixe hundred yeere after the worlds creation, and a while after *Cyrus* death : from which tyme, aboute two thousande yeeres are consumed. Wherefore, we doo see this prophetic marueilously to agree with that of *Elias*, and the ende of the world to be nigh at hande.

Psal. 90.
a. Pet. 3.

Moreouer, bycause the holy scripture doth witnesse, that a thousande yeeres, with God is but as one daie, and also that the Lord God fixe daies was occupied in framing the world, but the seuenth day rested, therefore *Melancton*, *Oflander*, and others, haue put a greate mysterie in the same, and haue perswaded themselves, that from this number of daies, that saying of *Elias* was borrowed : which me thinkes to be true. For euen as God in fixe daies made all things, and rested the seuenth : so by the ministerie of his worde in this lyfe within the compasse of fixe thousande yeeres he will gather his Church, with which in the seuenth he will celebrate and keepe holy his euerlasting Sabboth. *Caspas Pencernus* thinkes *Orpheus* to haue been of this opinion, whose words *Plato* did thus recite:

Coniecture
from the six
daies of crea-
tion.

ἐκτὴ σὺ γυνὴ καταπαύεται κόσμον αἰδώς.

Although in all the sacred scripture there be no place as touching the determination of any certaine tyme, more agreeing with *Elias* Prophecie, then that answere of *Vriell* vnto *Esdra*s : yet will we proue the same to be moste true by things alredie paste, by the state of things present, & other tokens as hereafter in their place orderlie shalbe shoven. Neither is it to be doubted, but that by the certain prouidence, predestination, and wisdom of God al things for his glory, & the safetie of his Church be marueilously mainteined, and to a far other purpose then any man can imagin. And therefore vnder the cheef histories of the old testament, we see our most blessed & mightie God to haue hiddé great Mysteries to be types, figures, and shadowes, of the life, death, resurrection

urrection, and raigne of Christ, as the storie of *Abrahams* offering of *Isaac*, of *Ioseph* the Patriarch, of the brazen Serpent, of *Samson*, *David*, *Jonas* the Prophet, which was three dayes in the belly of a whale: and so likewise some other learned men, very probably haue reasoned, that *Enoch*, being from *Adam* the seuēth, was a figure of the last iudgemēt, and of our ascending into heauen. For euen as the corporal death bycause of sinne forceably did raigne, and beare swaye ouer the sixe fathers of the Church, to wit, ouer *Adam*, *Seth*, *Enos*, *Kenan*, *Mabalael*, and *Iared*, but vpon the seuēth, which was *Enoch*, could exercise no force or power at all: so likewise by the space of sixe thousande yeeres, which tyme the world shal endure, death shal beare a sway, but in the seuēth thousand, which shalbe the beginning of the celestiall & enerlasting life, his force and sting being lost, he shal vtterly be abolished. To which thing *Iudas* in his Epistle had respect, which saith, that this *Enoch* the seuēth after *Adam*, dyd foretell of the last iudgement. Which iudgement is giuen of *Elias*, that he should be a type & figure of his owne prophecie. And it is said, that as *Enoch* in generation, so *Elias* in cōputation of yeres, was the seuēth after *Adam*. For it is reported, that next vnto *Adam*, was *Metusalah*: next to *Metusalah*, *Sem*: to *Sem*, *Iacob*: to *Iacob*, *Amram*: to *Amram*, *Abia*: and to *Abia*, *Elias* the Prophet. Now if this accompt of *Elias* be altogether true (as many do coniecture) there is no doubt but the Lord God, would in his wonderfull woorks declared to his Saintes and chōsen, haue many secret mysteries, that in the consideration of them, we might be inflamed with desire of the celestiall and most blessed life. Here let vs cōsider, that before the seuēth thousand yeare, we shalbe taken vp, to meete the Lord in the cloudes, euen as *Elias* by a fire chariot and horses, was lifted vp to heauen.

Coniecture of
Enoch by ge-
neration the
seuēth from
Adam.

Elias.

Finallie also the Euangelists and Apostles, call the

Of the second comming of Christ,

1. Peter. 1.

Heb. 9.

tyme from Christes incarnation vntill the ende of the world, the laste howre, or laste tymes. Saint Peter saith: Christ was manifested in the laste tymes. And to the Hebrewes Paule writeth: Christ once was offred in the ende of the world. Neither is this tyme of the Apostles therfore called the last, bycause that certainly the ende of the world is at hande: but because, according to *E-lies* distribution, it is the laste of the three ages of the world (which without all doubt they respected.) Neither is it to be deemed, that this prophecie was vnknown to them, but rather that by reuelation of the holy Ghoste, it was singularly renued: and therefore in deede they call this last age of two thousande yeeres, (in the beginning of which all prophecies and visions, by Christ were to be fulfilled) the laste tymes, and howre. These nowe be the testimonies, and coniec-tures, by which I haue studied to proue, (and haue satisfied my selfe) that this world shall not continue aboue the space of fixe thousande yeeres. Nowe followe those things, by which I meane to shewe, that the sixt thousande yeere shal not be expired.

That the world shall not endure fixe thousande yeeres.



Owe that the sixt thousand yeere shalbe shortened, it is apparant, and maye be prooued for order sake, firste, by those woordes of *Elias* the Prophete, aboue recited, in this manner: *And for our sinnes which are many, and marueylous, some yeeres which are wanting, shall not be expyred.* Which

VVhich words do not much disagree frō those of Christ, Math. 24.

where he saith : *And except those dayes were shortned, all flesh should perish, but for the elects sake, they shall be cut of.* And although there peradventure the Lorde doth properly talke of the ruine, & ouerthrowe of *Hierusalem* (as may easely be gathered by the circumstances of that place) yet may it seeme, that he would speake the same of the vtter destruction of the world, because in that place he giueth certaine and moſte euident signes thereof (of which hereafter more at large) and also dooth foretell both of the ouerthrowe of *Hierusalem*, and by a certaine confusion of wordes, of the worldes destruction : so that for the perfect vnderstanding thereof, greate iudgement is to be required. And bycause the former is a figure of that which is to followe, I perswade my selfe, that as well by the woordes of Christ, as by the prophecie of *Elias*, it may be gathered, that for the electes cause, those miserable dayes of the vtter ouerthrowe, and ending of this wicked world shalbe shortened, and cut of. Others by probable reason endeuour to proue the same through consideration of the Sabbath daie, which is a true figure of the eternall Sabbath. For in the Lawe it was prescribed, that about the euening of the sixt day, the Sabbath should take his beginning. And therefore their coniecture is not vnlike to be true, which thinke that the eternal & superexcellēt Sabbath of the Lord shal begin, not at the end of the last thousande yeere, but a litle before.

Coniecture
from the constitution of the
Sabboth,

Here be some other coniectures brought forth, which willingly I passe ouer, and the rather, bycause I know them to be of no great force.

But those tokens are diligentlie to be marked, which Christ did foretel should goe before the cōsummatiō of the world : that by them we may the more certainly thinke and perswade our selues, (tyme present, and to-
kens

The preaching
of the Gospell,
the chiefest
signe of Christs
comming to
iudgement.

Of the second comming of Christ,

Math. 24.

kens foretolde being compared together) that the ende of the worlde hangs ouer our neckes. Among other signes (in my iudgement) the preaching of the Gospell is not the least, but mosse cheefely to be noted, as that by which all other tokens both going before, and following, in those wordes of Christ are knowen to bee true tokens of his comming. The wordes of Christ telling vs howe to knowe when the Gospell is preached, are these: And this Gospell of the kingdome shalbe preached through the vniuersall world, for a witnes to all nations, and then shall the ende come. By which words the sonne of God Christ doth playnly teach, that about the time of the worlds destruction, the true doctrine of Christ should be preached. By which is gathered, that the same was obscured, defaced, and almost not spoken of, by reason of false prophets, before that tyme. And Christ saide, that in those dayes should arise many false Prophets, and by saying themselves to be Christ, should seduce many. Nowe what is more euident in these our dayes? Hath not the true and sincere doctrine of the free pardoning our sinnes by Christ, lien hid these many yeeres, and vnder the tyrannie of Antichrist maruelouslie been obscured? And the Pope arrogantlie vaunted himselfe to bee Christ, or at leaste his vicar? What promising of pardoning sinnes, and redeming foules out of their fained purgatorie, by their wicked Bulies, and blasphemous Masse? what idolatrie in worshipping, and impietie in receiuing Christ in the sacrament? Finally what diuers and diuillish superstitions haue been practised, so well it is knowen vnto all men, that I neede not to reckon them. And nowe againe by the vspeakeable grace and mercie of God, we plainlie perceiue such a cleare light of the Gospell to shine ouer the whole world, that in spight of the diuell and all his adherentes, it castes his beames ouer all nations. And therefore

therefore what other things shall we looke for, but as Christ did foretel, a sodaine downfall of this wretched world? For if we reade eyther the holy Byble of God, or historicall bookes of prophane men, we shall finde that God hath alwayes followed the example of a ryghteous iudge, which before he condemne a man for his offences, will first accuse by witnesse: so God, before he send plagues and punishment for our transgression, dooth first put vs in minde of our wickednes by preaching of the Gospell, and declaring his diuine pleasure: that by consideration of our disobedience, we may turne to the Lord by repentance and lyue.

First we haue a notable example here in *Noes* preaching, by which the Lord God dyd first accuse the world of disobedience, before he drowned the same for lacke of repentance. So lykewise he dyd not bring the tenne Tribes of Israell into captiuitie, before he had sent *Esay*, *Osee*, and other Prophets to call them from iniquitie. The lyke a hundred and foure and thyrty yeeres after happened to the Iewes, when by the preaching of *Ieremie*, *Ezechiel*, and other Prophets of God, they would not beware of disobeying Gods maiestie. At the length, many yeeres being spent, our mercifull father God almyghty, sent fyrst *Iohn Baptist*, after him Christ his onely begotten sonne, then the Apostles, to call them to repentance, and to open the way to saluation in Christ, promised before by the Prophets, then performed, and willing to be receyued, if they would imbrace him. But they were so farre from beleeuing them, that theyr preaching they lothed, *Iohn* they beheaded, Christ was crucified, and the Apostles eyther by shamefull death cruellye murdered, or at least, by ill intreating miserablye tormented. And therefore not vnderferuedly was that famous Citie of so infamous a people, by the Ro-

God doth first
accuse before
he condemne.

Gen. 6. 7.

4. Reg. 17.

4. Reg. 24. 25.

Iosephus E-
gesippus.

B. i.

manes

Of the second comming of Christ,

Iosephus.
Egyptus.

Dan. 6.

Orosius. lib. 7.
Chap 5.

manes vtterly subuerted, and the Iewes made a praye to their enemyes, and odious to all the world : which shame of theirs and subuersion of their citie (as *Daniel* before, and our Sauour afterward did prophesie) dooth and shall continue, till the world haue an ende. After this, Paule preached to the *Collossians*, *Laodiceans*, and *Hierapolians*, but they contemned, and cared not for his wordes : and therefore (as *Orosius* witnesseth) the earth opened and swallowed them vp. And hitherto also dooth that doctrine of Paule tende, teaching that the wicked sonne of perdition should be discovered, and by the spirit of the mouth of God defaced, and afterward, by the glorious comming of the sonne of God, vtterly destroyed. Nowe who is that same desperate sonne sitting in the temple, as God himself, it is easie to be knownen : and how he by the preaching of the Gospell hath been discovered, experience doth shew : and we hereafter at large will prooue, that he is, and hath of long tyme continued, the Byshop of Rome. Now sith we behold his doctrine, and authoritie by the force of Gods word to be so ouerthrowen, (as they are iudged almost mad men, which seeme any way to fauour him,) what other thing can follow, but that God is ready to come vpon vs, and standes at our doores? And that not only his hauty courage shalbe abated, and his execrable crueltie altogether abolished, but also that the whole and vniuersall world, for all sinnes committed since the beginning, be accused, & so condemned to eternal tormentes : because wickedly they haue contemned the grace of God offered vnto them continually, and wilfully refused to tast the sweetnesse of the Gospell, and forsake their sinnes and wickednesse by repentance.

Of other things
following the

Besides, Christe hath geuen many other signes and tokens of his comming : as rumors of warres, famine, pestilence,

a comfortable discourse. • *fol. 6.*

pestilence, earthquakes, and that countrey shal rise against countrey, and that cruel persecution shalbe exercised: also that in those dayes shalbe signes in the Sunne, Moone, and Starres. &c. Al which cannot be tokens, vnlesse the preaching of the Gospel go before. For Signes, except they be knownen, cannot be signes: because in all tymes, those aforesayd euylles haue appeared eyther more or lesse, and therefore of themselves can not be signes. But when al those euyls immediately after the preaching of the Gospel, haue come on heapes abundantly vpon vs, and more than euer they dyd in any age long before vs, no doubt they do prognosticate and foretel vs, of the consummation of this most wicked worlde. Besides, that these tokens which Christ dyd recite, do foreshewe the worldes destruction, and not the subuersion of the Temple, it is apparant, because he saith, *that people against people, and kingdome against kingdome shall arise.* Whiche thyng was not done before the destruction of Hierusalem, that euer I could reade. For then, what kingdome against kingdome? what people against people? what, and howe great warres were then? All which we do not onely see to haue been done, but also to our paine feele them, besides more greuous things not yet heard of, but more to be feared, and circumstances bring vs to that mynd, to thinke that more intolerable things are prepared to vex vs, both of Turke and Papist. And that also in the same place (as appeareth) the Lord vnderstoode the last preaching, not the beginning of his Gospel, thereof it is euident, because by and by he adioyneth, That the Gospell beginning to shine euery where, a visitation shal come, and end of all thyngs. Otherwise, if this place were to be vnderstoode of the first openyng of the Gospel, by the Apostles, no doubt this ende had been come many hundred

preaching of the
Gospell.
Math. 24.
Luk. 21.

An answer
vnto certayne
obiections.

. Of the second comming of Christ,

dred yeares agoe. Besides, the Euangelist returneth to the former question of the Temples, and Hierusalem's destruction, from whence he digressed. Peradventure also the Euangelistes haue confounded these two, that not by the same wordes they might finish nowe that, now this particularly: because peradventure they were of this opinion, that they thought, that after the subuersion of Hierusalem, should immediately follow the destruction of the world: whose ende (as Christ said) should be so sodaine, as nothing coulde be more. But Christ our Lorde coulde of his owne accorde disioyne those things, to make them darke for a tyme, which he would not haue to be knowen, and could make them manifest, when it were for his glory, and our profite, at a tyme conuenient.

But to make of these tokens foretold of Christ, any long discourse, it were a great labour, and peradventure tedious to the Reader, because the thing it selfe, and experience do sufficiently proue, these signes after the manifesting of the Gospel, to haue been fulfilled, except onely those in the Sunne, and Moone, and other Starres, as yet haue not appeared, whiche Christe doth tel, should eyther shew them selues a litle before, or in his very comming. The *Mathematicians* and *Astronomers* iudgement notwithstanding is, that in many hundred yeeres past, were neuer seene so manye Eclipses in the Sunne and Moone, nor yet so strange copulations of Planets as wyll appeare within fewe yeeres, which no doubt are to threaten vnto vs daungers and miserable dayes, as hereafter shalbe shewed. Here I will not speake of the prodigious Comets, and Meteores, which many tymes haue been marked in this our age. Neyther wyl I call to mynde the iudgement of Astronomers, and chiefest Diuines vpon that Starre, whiche within these three yeares, shewed her selfe

selfe certayne monethes together, as the very messenger, and warner of Gods comming to iudgement: and the rather, bicause it seemed to be of the same nature and qualitie wyth that which foretolde the birth of Christ the king of the *Jewes*, vnto the wysemen. Also I will in silence passe ouer the straunge earthquakes, which in our dayes haue happened in manye places (as of late at *Ferraria* in *Italie*) and in *Friseland*, the nature of which Soyle is left subiect to the same. But (I beseech you) let vs call to our remembraunce, all those euils, which as yet we doo as it were beholde and haue tasted, not heard of, doo see with our eyes, and to our great griefe suffer then continually. What a greuous pestilence and plague these many yeeres, both with vs and in other places hath reyned, and tyrannically dooth exult ouer all persons, and bring very many to their graues, and according to the iudgment of the learned (which are in opinion that it will and must continue yet moe yeeres) will dispatch many moe? What a long dearth of Corne, and great scarcitie of all things? What a multitude in the cause of religion, haue suffred the losse of life and lyuing? What theft and robberyes on al sides, both on sea and land? What an infinite company haue in cruell fight been miserably slayne and murdered in *France*, *Flaunders*, and *Friseland*?

But I am troubled, and that greatly, to think on and recite the calamities which *Friseland* by strange and vnaccustomed ouerflowings of waters hath felt: especially by the two later, whereof one happened in the yeere of our Lord .1574. the fourth of Nouember, in which men and beattes in number infinite, were drowned, and was of such a great depth, as almost it myght be called the *Frisian* floud. The other chaunced in a more dangerous and woorse tyme, three

Of the second comming of Christ,

dayes before the Feaste of Saint *Bartholomewe*, in the yeere of our Sauours incarnation . 1573. the which in many places brought more hurt to many men, than the former, because by the same, all corne on the ground, and other fruite perished miserably, by reason whereof, great dearth and penurie ensued . So that in those Countreies, it might wel be said that those wordes of Christ were fulfilled, saying : *The people shalbe at their wittes endes, at the voring of the Sea and salt Waters.* Wherefore let vs giue credit vnto those words of Christ, and let them be vnto vs for most certayne tokens of the suddayne comming of our Sauour to iudgement.

Luk. 21.

There are besides these, other signes of the oldnes of the world, and of his ouerthrowe: because we playnlie perceyue al things dayly to waxe woorse and woorse, and decrease in their vertue. The aire is oftentimes corrupt, sometime with vntimely showers, sometime with vnprofitable drinesse, now with too much colde, now with extreame heate. The fruitfulness of the feilde is not such as it hath been aforetime: Riches and substance we see consumed: The Progenie of great and Noble men, we perceiue dayly to be multiplyed, but their patrimonie is no whit encreased, but impayred by discorde. By which it cometh to passe, that many great men and Lordes, bend all their cogitations to the oppressing of their poore Tenantes, and by often fines, and exactions, bring honest men to beggerie, and by the example of *Pharao*, make slaues of their seruantes and subiects: as though they were appoynted of God, to liue, not for the defence of the good, punishment of the wicked, and preservation of iustice, but to them selues, and to pamper their bellies with good cheare, and theyr backs with braue apparell. And therefore do those
Empires

2cm.13.

Empires now shewe themselves to be as cancred and rustie Iron, which in tymes past were as bright Siluer, or glittering Golde. But I doe not speake these things of true noble men, and of good Princes, which do exacte things necessarie to the defence of the common weale, and for the conservation of their Maiestie, which things wythout all controuersie the worde of God doth allow them to haue. Nowe it is not to be doubted, sith for the sinnes of the people such tyranny is growen to the top, but these Pharaoes with suddaine destruction of the world, shalbe ouerwhelmed, euen as that Pharaon in persecuting the people of Israel, (which for a tyme he had with greuous yoke of slauerie oppressed,) was with all his hoste drowned in the red sea. The reason is not vnlike, he is a figure, and the same God is now which then was, readie to deliuer his people from calamitie, and to take reuenge on the wicked, for their crueltie.

From Pharaog
Example.
Exod. 14.

Contempe of
knowledge.

Another great argumēt of the worlds consummation, is, because all good artes, & learning, haue these fewe yeeres been so contemned, and Vniuersities and schooles, and scholasticall discipline (which are the causes & fountaines of knowledge) almost in euery place come to decay. For God in this last age hath shewed his singuler and marueilous goodwil towards mankynd: especially (in that so great barbarousnes of our Predecessors, when all artes and liberall learning was hid, and knowen to fewe, the Latin tongue polluted, smal cunning in the Greeke:) by rayfing vp some *Valla*, *Agricola*, *Erasmus*, *Melancton*, and others, which with great study and paynes, haue brought all sciences, & knowledge of the tongues to their puritie, and deliuered vnto vs a more easie way to the attayning the perfect knowledge of them all: by which, almost all *Europe* is set free from rude barbarousnes.

After-

Of the second comming of Christ,

Afterward, when our most bountifull God had giuen vs such helpes to the vnderstanding of the Scripture, by and by he set on fyre the Beacon of true doctrine, which of all orther gifts and graces of God, is, and ought to be imbraced as chiefeit.

All gifts at the toppe of perfection. But by experience we see these giftes of long time to haue been at the ful, and now decrease. For not aduised iudgement, not that sharpnes of witte, not that great industrie, and exercise in studies are now, which haue been. To this dooth appertayne the marueilous contempt of all kinde of knowledge, especiallly of Diuinitie: *οτι ουδεν προς τ' αλριτα*. Also the smal regard of godly and faythfull Ministers: by which they are brought to such ponertie, or almost beggery, that their wiues and children must be inforced to liue vppon almes. But what is the cause of this miserie? Is not that intollerable tearyng, and spoyling of Church goodes the chiefeit? Is it not to be imputed vnto those Magistrates, whose care is such ouer Ministers, that they will not allowe them abundance of worldly wealth, least happely by possessing much, they tast of couetousnes the roote of all mischiefe, and so desire more? or els fall into ryotousnesse, and so become *Epicures*? Or if that be not in their minde, they doo imagine them selues to be such Lords of body and soule, as was of late that Romish Tyrant. This may very well without offence be coniectured, although it may be that their insaciable desire of worldly promotion, which by ryches without vertue may be gotten, is the roote from which so diuelish fruite dooth proceede. How much better were it if in these things a meane were obserued, and that Churche men had wherewithall to lyue honestlye, wyth keeping hospitalitie, and if that whiche were thought too much for them, were Christianly bestowed.

ed either on those which liue in pouertie, or carefully reserved to some other good vse? For as plenty brings pride and hautines of mynde: so pouertie ingendreth contempt, not onely of Ministers, but of the Ministrie also, which being disclayned for lacke of preferment, mens cogitations are so turned, that rather they had to bynd their sonnes to some seruile occupation, then bring them vp in liberall instruction: by which, must needs followe not onely the great scarcitie of learned men, but also greuous want of godly Ministers, and so consequently, the miserable estate and ouerthrowe of the Church. Now what remayneth but that we certaynly perswade our selues, that these are playne and euident signes and testimonies of Gods great displeasure agaynst vs for despising his Ministers, whose contempt he neither can for his holines, nor will for his iustice suffer any time, as the manifold miseries & plagues that be euery where, doo shewe vnto vs. And as the sonne of God Christ sayd before, that after the preaching of the Gospell, destruction should follow, I hope the time is so farre from being differred, that it will speedely come vpon vs. For it cannot be but that the prophecie of Christ should be true: which could not be, if those dayes of barbarousnes and ignorance of true religion (which we are lyke to fall into) were not by his speedy coming preuented.

Contempt of
the ministrie.

Moreouer, we should thinke the worldes foundation to be worne out, and the same to be falling vpon our shoulders, when we sensibly perceiue our selues to liue in those dayes, wherof Christ foretold, saying: *Math. 24.*
The coming of the sonne of man. shalbe as were the dayes of Noe. For then were men eating, drinking, marrying, and were married, vntill Noe entred the Arke. And they perceiued nothing vntill the flood came, and ouerwhelmed them
C.i.

Of the second comming of Christ,

Securitie of *them all: and such shalbe the comming of the sonne of man.*
lyfe.

By which no doubt the lord would signify, that in the latter dayes there should be a marueylous securitie, whereby there should arise not only vnspokeable wickednes agaynst God, but also a lamentable disorder & confusion in common weales, for lacke of discipline. Now, if we wil compare tyme present with that which is past, and set the manners of all men before our eyes, we shall perceyue wickednes to haue come to his ripenes, and to raigne almost without controlment. For, (notwithstanding that God through his vnspokeable mercie in these latter dayes hath giuen vs his Gospell, whereby we should frame our affectiōs according to his will, and liue in vnitie and peace with all men according to his word,) what desire of righteousnes, or zeale in religiō is there to be found? Yea who is not in Christianitie eyther cold, or carelesse? Many desire to be religious, and thinke they are so, if only for a fashio they frequent Sermons, and come to ordinarie seruice and Ceremonies, supposing themselues in doing so, to be sufficiently religious, although their hartes doo burne with desire of transitorie things, & they sweel through the poyson of al vngodlynesse. Many also thinke they do marueylous wel, in making the doctrine of loue, peace, and vnietye, the occasion of stryfe, contention, and heresie. And suppose they do serue God very wel, if, knowing some of a contrarie opiniō, though not in the chiefeft poynt of Religion, they doo with wordes condemne them, and with curses commit them to the Diuels punishment: themselues in the meane while, in a certaine spirituall pride gotten through a vaine opinion of learning puffed vp, doo, resting vpon the auctoritie of others, not with arguments answering to Gods word,
take

take hart of grasse, their aduersaries oftentimes defending the better part, and more agreeable to the pleasure of the highest. And yet forsooth must this so great iniurie and shamelesse reproch, be called, not the spirit of synne, but a godly zeale. O daungerous dayes, and diuelishe behauiour. Some there be also which thinke well of themselves, and woulde be numbered among good Gospellers, because they haue learned, without knowledge busily among theyr pottes, to inueygh agaynst the papistcally superstition, themselves beyng vniust, theeues, oppressors, and most wicked rousers: such as at this day men call the Guisians, worse (speaking after the manner of men) then ciuill Papistes. What should many wordes doo? We plainly now perceiue greatest vice, for chiefest vertue to be counted: and those men, through a fained shewe of simplicitie to be most commended, which of all other for impietie, ought most to be dispraised. For craftie and deceitful, are wise: couetous, good husbandes: prodigall, liberall: and riche men are deemed the best men. These haue promotions, and though by wicked meanes they attaine them, yet *dimes clarus erit, fortis, iustus, sapiens, etiam & Rex: Et quicquid volet*, as Horace said: The riche man shalbe noble, valiant, vpriight, wise, yea and king, and what he wyll. And in another place:

Horace. lib.
Serm. 2.

*Aurea nunc verè sunt sacula, plurimus auro
Venit honos, auro conciliatur amor:*

Horace. lib. 1.
Episto.

*Auro pulsa fides, auro venalia iura,
Aurum lex sequitur, mox sine lege pudor:
Scilicet uxorem cum dote, fidemque & amicos,
Et genus & formam Regina pecunia donat.*

Nowe are the braue, and golden dayes,

Nowe fame with golde we gaine:

And golde can shewe vs many wayes

Of the second comming of Christ,

mens fauour to attaine.

By Golde we heare the Musick sweete,
and lawes we buie with golde :

Lawe seekes for golde, and straight vnmeete
our name by it is folde.

Yea wife with wealth, and faith, and friendes,
and kinne, with comely hewe,

Doth money Madame, Prince, and Queene
most mortall men endue.

And Boëtius.

Boëtius lib. 3.
ance prolam.
8.

*Vnde habeant cura est paucis, sed oportet habere,
Per scelus atque nefas pauper ubique iacet.*

Howe they do get fewe folkes do care,
but riches haue they must :

By hooke, or crooke, we daily see,
so weake to wall be thrust.

Those and the like vices haue Poets and Philoso-
phers in their dayes, when wickednesse dyd but spring,
(as themselues haue testified) reprehended. And ther-
fore is our Lord God earnestly to be desired, that all
these euils by his speedie comming may take an ende.
For although al maner of wickednesse in this age, haue
ascended marueilous high, yet are they not so come to
the top, but that more straunge vngraciousnes, and
wonderful deceiptes, and more horrible confusions in
common weales through euil gouernment of them,
may to the grieve and vexation of good men be seene,
then euer were. For we see continually that many
through their cogging, prating, pride, and flatterie,
without all honestie, learning, or Christianitie, in hope
of profit, and preferment, prickt therunto, beate their
braines, and bende al their studyes, to be gracious in
their eyes, which sit in chiefe place aboue other men.
By which it commeth to passe, that for a time they are
well accepted euen of the best : but good Princes can
smell

smell them out, and wil banishe them their companie,
perswading themselues that that friendship is not of
continuance, whose ende and grounde is not the set-
ting foorth, and encrease of vertue. Wherefore it is
to be wished, that al Christian Princes would carefully
commit these wordes of Christ to continuall remem-
brance, saying: *You shall knowe them by their fruite.* Doo

Math. 7.

*men gather of Thornes grapes, or figs of Thistels? And a-
gaine, A naughtie tree cannot bring foorth good fruite.*

An admoni-
on to Princes,

For those wordes of Christ are to be vnderstoode not
onely of false Prophets, but also of all men, and especi-
ally of such as beare auctoritie. And therefore ought
a good Prince thus to reason with himself, what good-
nesse may be looked for at their handes, whose delight
hath alwayes been from their youth in wickednesse?
How can it be, Sith vnto a vile nature not regenerate
with Gods holy spirit, a wicked custome and delight,
as it were another nature, is adioyned? Is this mixture
commendable? Nay truely: if to this diuillish beha-
uiour dignitie and honour (which seldome make vs
better) be linked, what can be looked for els, but euen
prodigious monsters, hurtfull to all men, and execra-
ble before God? according to that. *Asperius misero
miles est dum surgit in altum.* For their great preferment, is
the greatest punishmēt that may be. And whether that,
(*Nulla fides pietasq; uiris, qui castra sequuntur
Venalesq; manus: ibi fas, ubi maxima merces.*)

Lucan, lib.

(No fayth nor feare of God haue they,

Which doo the warres pursue;

Their handes are giuen to sell and spoyle,

Their gayne they cal their due.)

of *Lucan*, speaking of Warriours brought vppe in
spoyles and wickednesse, be altogether false: which
vndoubtedly we beleue, hauing learned the same by
reading and experience, to bee true: and yet in this

place, we confesse the same to be spoken somewhat hyperbolically. Besides, how can they be profitable to their Princes, to their countrey faythfull, and carefull of keeping iustice and the lawes, which in all theyr lyfe, haue been faythlesse to the king of kings, and so farre from a care of keeping of iustice, that they neuer had any sure knowledge of the same? What agreement or good mixture can fyre haue with water; Hotnes with coldnes? Equitie with vnrighteousnes? How can it be, that mé should haue a care of that countries prosperitie, in which they are strangers, and is not their natiue soyle? Agayne, can men drowned in voluptuousnes (whose studie is, *querere vt absument, et absumpta requirere certat*: to seeke that they may spend, and strue to fynde that naughtely is spent: *φιλαρχοι, καὶ φιλαυτοί*, ambitious, and louers of themselves,) with honestie preferre the Princes prosperitie, before their priuate profite? And the common weales good, before their owne gayne? So that to place these men in authoritie, is it not to yeelde the simple sheepe to the crueltie of rauening wolues? These men O vertuous Princes (if stories of al times were noted) should appeare of all troubles the authors, in euery common weale the ouerthrowers of euery kingdome, alwayes betrayers of their Princes: as might be proued by many examples, and those not farre fecht, were it mynde to fraught my booke with histories. Wherefore O ye Princes and rulers of the earth, which desyre (as indeede you ought) to be the parentes of your people, vse greater heede, and more iudgement in choosing them which eyther shalbe of your counsayle, or beare authoritie in your names: for the common felicitie, dooth most redounde to your glory. And also bee you alwayes ready and prepared then to giue an accompt of your stewardshippe, when the king of kings (whose

Ouid lib. 1.
fast.

(whose vessel, is euery Monarch) shall come : of whose
 sodayne comming, out of the woorde of God here I
 geue true and certayne tokens. For if then he shall
 espie his beloued sheepe (of which if but one be found
 which was lost, the whole troupe of Angels do reioice) Luc. 16.
 by your negligence and fault, to be committed as a
 pray to wolues and wicked beastes, euill shall it be with
 you, and then without all doubt in his rage, hee will
 cast you headlong into hell and extreame darkenes.
 The almyghtye God by his holy spirit and grace,
 graunt vnto all good Princes, and their counsaillers,
 wisdom and prudence from aboue, that in deede
 they may be the good lights, both in establishing that
 which is profitable for their people, and executing of
 iustice, and preserue, defend, and keepe them, and all
 his elect from vtter destruction, to the glory of hys
 name and felicitie of his Church. Amen.

Finally also out of the seuenth Chapter of *Daniell*,
 a notable coniecture of the suddayne comming of the
 sonne of God, may be taken : For in that Chapter, be
 described foure Monarchies of the world, and where,
 in what Nation, they shal be from tyme to tyme, vn-
 till the resurrection of the dead. By which, the endes
 of the ages of this world may after a sort be noted.
 But these Monarchies being destroyed, there shall
 spring (sayth *Daniell*) a mightie kingdome, myghti-
 er than those, immediatly before him, & shall change
 the religion of Christ, and shall haue wonderfull suc-
 cesse, and shall wage battayle with holy men. Now
 what kingdome he vnderstandeth, it is apparant by
 the euent, which is the Turkish Empire. But (as the
 Prophet sayth) *Putabit quod possit mutare tempora &c.*
He shall thinke that he is of power to alter tymes and lawes:
but iudgement shall come, and he shalbe taken away, his
power shalbe weakened, & come to nought. These words

*Of the success^e
 of the Turke,*

Daniel. 7,

Of the second comming of Christ,

doo playnlye yenough declare, that an alteration sodaynly shalbe in those dayes, when the Turkish Empire dooth come to the highest, and promifeth himselfe an euerlasting dominion ouer all the world. And strayght way shall that most comfortable daye shewe it selfe, in which the sonne of God shall rayse the dead, and render to his Church life, and eternal glory: but the wicked he shall cast headlong into euerlasting tormentes. With this prophecie let vs compare the times of our predecessors, and our owne together, and we shall euidently perceiue the Turke to haue preuailed mightily against the Christians, and to possesse not onely all Asia, but also a great peece of Europe. And (that I may vse the woordes of *Lactantius*) *Verè vorauit omnem terram, leges nouas statuit, Rempublicam suam fecit, nomen Imperij, sedemq, mutauit.* that is: the earth he hath deuoured, newe lawes he hath established, the common weale is to himselfe impropriated, the name and seate of the Empire he hath chaunged.

Epito. diuinar.
iustit. Chap. ii.

Also what successe within these few yeeres he hath had, it is well known. A great part of *Hungarie* he enioyeth, from the *Venetians*: he hath taken *Cyprus*: now from the King of *Spayne*, *Tunetum*: and (as I heare) whatsoeuer he hath enioyed hytherto in *Africa*, is taken from others: and as yet he is in armour, with all worldlike prouision, with shippe and souldiour prepared against the Spanish king, and threatneth vtter destruction to al the world. And therefore we doo playnly perceyue, the state of these tymes maruellously to aunswere vnto the Prophecie of *Daniell*. And it appeareth (if by probable reasons any thing may of lykely hooce be gathered) that the Turke thorough the ciuill dissentions of people, and continuall warres of Princes, to the ouerthrow of the Gospell by the Popes setting on, will subdue all kingdomes.

But

But (I trust) the Lord God by his speedie comming, will bring to naught these endeouours of Turke and Pope agaynst his Church, and will cast that beast with the litle horne, which hath mightely encreased, and all those vngodly and dragonish kingdomes arising from the sea, and that false Prophet, into that fornace which burneth with fire and Brimstone.

*Many reasons and probable con-
iectures from the course of tyme.*



Etherto by meane diligence I haue recited those fore tokens of the induring of times, which Christ hath taught vs. And also I haue shewē other signes and coniectures out of Gods worde and condition of the tyme that now is, by which we may know the oldnes, and

sodayne finishing of tymes, to which when they come to passe, the Lord commaundeth vs to looke backe, and lyft vp our heades. For in that the Lord God declareth his most ardent goodwill towards vs, in that he would not signify the day and hour, but foreshewed the tokens going immediatly before the same. And therefore sith by these it is manifest, that it is the expresse will of our Sauour, that out of the written word of Christ we should with all diligence search out the last tyme of our redemption: I doubt not but I shall doo a good deede, and gratefull both to God and his Church, if I vtter foorth some cogitations of myne,

D.i.

fetcht

Of the second comming of Christ,

fetcht from the course of tyme, yet agreeing to the holy Scripture, for the prooffe of the opinion about the speedye conclusion of tyme. Not that I am in that mynde that I thinke these to be Demonstrations which through a necessitie of that which is to come must needs be, but as probable things so long to be imbraced, tyll we learne more cerryne. And therefore in these and the lyke things, I submit my selfe to the better iudgement of the Church and of the learned: and I perswade my selfe that these and other singuler Prognostications which followe, whereby somewhat nigher I approach, than as yet I haue doone to shewe the sodayne comming of the Lord, shalbe so farre from terryfying of the godly, that the consideration of these things will be most pleasaunt and comfortable. But yet I take not vpon me (as before also I haue protested) to know the day, which Christ sayth himselfe he dooth not know, (as he lyke a man beareth the office of an Apostle.) For the signes foretold we may know, but not the day and houre: not the very moment of his comming, but the tokens of that moment doo we search out, as farre forth as it is lawfull for man so to doo.

The holy Scripture euery where maketh some collation between the first *Adam* the sinner, & the sonne of God Christ our Sauour, the second *Adam*: also betweene the flood, the vtter ouerthrowe of the world, euen as Christ dooth signifie in these woordes: *Et erit sicut in diebus Noe, &c. And it shalbe as in the dayes of Noe, &c.* Wherefore I fell first into this consideration, and afterwarde, from one to another, into those which ensue, whether the tymes past in equalitie of the same number aunswere alike. For the Lord God hath ordayned all things by a singuler and euerlasting wisdome, and experience dooth teach, by a
certaine

Rom. 5.
1. Cor. 15.

Mat. 24.

certaine concurring of the Starres, that in such things, a great lykenes of tymes is woont oftentimes to happen : as in the birth of *Isaac*, and of his offering, which is a figure of Christ, there is a great concent of the tyme. For from *Isaac* vntill Christ, were two thousand yeeres fully expired. But, when from *Adam* orderly vntill the flood, we doo consider the yeeres of the generations of all the fathers, and gather them all into one summe, (laying aside the false computation of *Eusebius*, and others following the Greeke translation of the seuentie Interpreters) from the first yeere of the worlds foundation to the flood, are iudged to be a thousand, sixe hundred, fifty and sixe yeeres. From this number, the yeeres of Christes birth, vnto this present yeere a thousand, siue hundred, seuentie and siue, doo differ eightie and one yeere, if truly that number were filled. But I doo not thinke the world shal continue so long, that the latter time should in number exceede the former, for many coniectures which follow : but what may come to passe, the Lord knoweth.

Lykewyse, *Moses* is a figure of Christ, that marueilous deliuering of *Israell* by *Moses* out of the handes of *Pharao*, is a figure of the victorie of Christ, which in our behalfe he hath by his death on the Crosse, and resurrection from the dead, obtayned agaynst the diuell, and death : and the whole gouernment of *Moses*, is a shadowe of Christes kingdome: His destruction, and the Iewes, is no doubt a token of the worldes ouerthrowe. And here we shall see a wonderfull concente, and agreeing of tymes, that so by things past, we may looke for the euent of things to come, vndoubtedly by the singular prouidence, counsayle, and ordinance of God. For no other reason can I render, sith I cannot perswade my selfe, that

Of the second comming of Christ,

these things, can by chance so wonderfully agree together. First, by the true account of yeeres, it is playne, that from the comming out of *Egypt*, and publishing of the lawe, vnto the Natiuitie of Christ, are numbred a thousand, five hundred, and nine yeeres. Now if the yeeres from the Natiuitie of Christ, vntill this time, in which Christ began agayne to be borne to the world, and to be brought into the light as it were through the preaching of the Gospel, by *Luther*, and other famous men, were numbred, they are in summe, a thousand, five hundred, and seenteene. Agayne, from the departure out of *Egypt*, vntill the death of Christ, the yeeres are accounted to be a thousand, five hundred, fortie and two. And this number also dooth marueilously agree with that generall Persecution in *Germanye* made by *Charles* the fift, and the Pope, which happened in the yeere a thousand, five hundred, fortye and seuen. So that these numbers of yeeres beyng compared together, wilbe found not much to differ in quantitie of number.

But from these poore mentions, I will goe higher to those things, which especially doo agree to our purpose. It is manifest, that *Moses* gouernment, vntill the last destruction of *Hierusalem* by *Titus*, did stand in all, one thousand, five hundred, eightie & three yeeres. Neyther is it to be doubted of any, but that that destruction, and wasting (of *Hierusalem*) is a manifest figure of the last ruine of this world. And therefore doth our Lord speake of these things together, and sayth: those dayes were the dayes of *Noe* in respect of manners, and the securitie of mans lyfe. Nowe at length, what shall we gather of these things? That the terme of the worlds destruction should agree with the former number of yeeres of *Moses* gouernment? Which
not

not the sonne of an Emperour, or chiefest Monarch, as was Ierusalem : but the sonne of God much mightier than all Emperours, an euerlasting king, can bring to naught. Which thing *Melancthon* seemeth plainly to point at in the lyfe of *Vespasian* in his Chronicles : and the like reason is here, which is in the former comparison of numbers, if things to come may be gathered by things past already. The figure doth altogether in this place agree, & the chiefest signe of Christs comming, to wit, the preaching of the Gospel hath gonne before, and we to sticke in the midst of all the other foretolde calamities, and euery yeere expect more miserie.

Finally also, the Astronomers write (if euery skilfull man in his owne facultie is to be credited) that the starres in the beginning of the thousand, five hundred, eightie & foure yeeres, (which almost altogether doth agree with the number aboue mentioned) doo threaten very fearefull and horrible things, eyther a greuous alteration of Empires, and other wonderfull things : or els an vtter destruction of this world. The wordes of *Cyprian Leonitus* a *Bohemian*, a most excellent *Mathematician*, in a certaine booke of Prognostications for twentie yeeres, from the yeere sixtie foure, to the eightie foure, be these : *Anno Domini. 1583. mensis Maio. &c.* Which is, In the yeere of our Lord. 1583. in the moneth of May, there shall happen a great coniunction of the superior Planets in the last ende of Pisces, after which straightwayes in the yeere eightie foure, shall ensue a wonderfull mixture of all the Planets almost in Taurus, about the ende of March, and beginning of April. And which is more : a little after that shalbe seen, an Eclipse of the Sun in the twentie degree of Taurus, about the head of Algol, a most cruell and hurtfull fixed starre, governed by Venus, which shalbe linked to five Planets in Aries, tending toward the twelfe. Here (sayth he) must we watch : and I thinke it

*Melancthon in
vita Vaspasiani,*

*Cyprian Leonitus, of the
strange coniunction of
Planets.*

D. 15.

meete

Of the second comming of Christ,

meete that alle earthly cogitations be cast of, least we be destroyed being unreadie: for this great coniunction is of all the last, which shall happen in the ende of watrie Trigon, and watrie Trigon shall perish, and be turned into fire. Neyther any more is the space of eyght hundred yeeres the ende of watrie Trigon shall be nigh. But because about the ende of watrie Trigon this Monarchie shall begin, it is likely, that the same also in the ende of the same Trigon shall haue an ende, such the sonne of God himselfe Iesus Christ our Lorde euen in the ende of watrie Trigon tooke vpon him the nature of man. For sixe yeeres before his most glorious Natiuitie, the same verie coniunction in the extremitie of Pisces, and in the beginning of Aries happened. Neither came the lyke from since that time, but when Charles the Great helde his Empire, which was in the yeere of our Lord seuen hundred, eightie and nyne. And now the second tyme, such a great and straunge coniunctio shal come, which vndoubtedly doth foreshewe the other comming of the sonne of God & man, in Maiestie of his glory, at which time wee must render an accompt of our lyfe and conuersation. And a little after he sayth: But under Charles the great the ende of the world could not be, because at that tyme, five thousand yeeres were not expired. But now the operations of this great coniunction continuing, the number shall tende to sixe thousand yeeres: which agreeth with the holy Prophet, affirming, that this world should stand sixe thousand yeeres, of which summe of yeeres the sonne of God shal take somewhat, saying: the last time for the elected of God shalbe shortened. But if there remained yet another coniunction of the former Planets like to the first, then should there be required almost eight hundred yeeres more: which added to the tymes of this great coniunction, do make the nuber of sixe thousand, & almost foure hundred yeeres, which is plainly against that prophesie. These coniectures howsoeuer they are I thought good to recite, which doo agree with the learned Propheesies

of most auncient Astrologers, Hytherto Cyprian : which also by his Latine verses doth shoue that old and common prophesie turned into Germanical Rhythmes by John Stoffler, which also aboue nineteene yeeres agoe I haue heard recited by Melanthon. The wordes in the Germane tongue be these :

Tausent sinffthundert achtzich acht.
Das ist das Jar, das ich betracht.
Seeth im dem de Welt nit vnder.
Geschicht doch groß mercklich wunder.

The Latine verses are thus

Post mille expletos à partu virginis annos,
Et post quingentos rursus ab orbe datos,
Ostogessimus octauus mirabilis annus
Ingruet, is secum tristia fata feret.
Si non hoc anno totus malus occidet orbis :
Si non in nihilum terra, fretumq, ruet :
Cuncta tamen mundi sursum ibunt, atq, retrorsum
Imperia, & luctus undique grandis erit.

In Englishe thus.

When after Christes birth there be expirde
Of hundreds fifteen, yeeres, eightie and eight,
Then comes the tyme of daungers to be ferde,
And all mankind with dolours it shall fraight.
For if the world in that yeere doo not fall,
If sea and land then perish ne decaie :
Yet Empires all, and Kingdomes alter shall,
And man to ease himselfe shall haue no way.

Now by this it appeareth, howe the number of yeeres of Moses gouernment, which endured a thousand fyue hundred eyghtie and three yeeres, and of this yeere a thousand fyue hundred eyghty and sours, in (whose beginning that prodigious coniunction of the Planets in the ende of watry Trigon dooth happen,) agree togeather : so that the quantitie and number

Of the second comming of Christ,

ber of the tymes foretold, the signes and starres seeme to agree togeather, and without all doubt to pretend the same thing. In lyke manner may we bring forth other comparisons of tyme, which by reason of lyke euentes, agree togeather wonderfully. Of which this one is not of least wayght: To witte, that same tyme from the natiuitie of Christ vnto the ouerthrow of *Hierusalem*, is almost equall with that, when *Luther* first of all set himselſe agaynst rhe Popes Indulgences, and began to preach the Gospell to this yeere eyghty and eyght, in which or about the same, by this marueylous ioyning togeather of Planets, which shalbe foure yeeres, before, by the singuler prouidence of God, so direful destinies of the world shall meete togeather. For from the byrth of Christ vntyll the destruction of *Hierusalem*, are numbred seuentie and three yeeres: and from the tyme *Luther* and others first began to preach Christ and his Gospell, vntill the eyghtie and eyght yeere, are acompted seuentie and one. The number is iust with that before, (and speaking allegorically,) the may Christ be sayd to be born againe, when as his doctrine, so long by Papisticall dreames darkened, & fond illusions so deeply buried, is as it were borne anewe, and doth clearly shine among vs. But if those yeeres from the birth of Christ vntill his preaching, and suffering of death, with that generall persecution done by *Charles* the fiftie and the Pope: and againe those yeeres from the death of Christ vntill the destruction of *Hierusalem*, wyth these yeeres, which came since that general persecution, vntill the eightie and eight yeere, were compared: we shall see also that in number of yeeres they doo not much differ. For between Christes birth and his preaching, there was thirtie yeeres: and so to his death. 33. yeeres, and somewhat more. But from that seuen-

teene

teene yeere, when the Euangelicall doctrine began to shine againe, vntill the fortie and sixe yeere in all, when *Charles* the Emperour began to arme himself against the states of the Empire, so to abolish the doctrine of Christ, are numbred twentie and nine yeeres. Againe, from the death of Christ to the ouerthrowe of *Hernusalem*, there was fortie yeeres. And from that generall persecution, which happened in the fortie and sixe yeere, vntill the eightie and sixe yeere, are accompted fortie yeeres: which is the middle yeere between the eightie foure, when that exceeding straunge vniting together of the Planets shall appeare, and the cyghtie eight, about which that coniunction shall take his full force.

Moreouer, I find, that these tymes, in which those two wonderfull coniunctions dyd appeare, sixe yeres before the byrth of Christe, and in the dayes of *Charles* the Great, and the thyrd, and last, which shal happen before the ful expiring of sixe thousand yeres, the thousand, fye hundred, eighty and foure beyng at hand, do fyll the same number. For *Cyprian Leouinus* doth write, that that other vnityng of Planets in the tyme of *Charles* the Great, chaunced in the yeare, seuen hundred, eighty and nyne, after the natiuitie of Christ. If to this number so many moe were added, the yeares would be, one thousand, fyue hundred, seuentie, and eight. Nowe, if to these were added, those sixe yeeres before Christ was borne, when the first of these three coniunctions happened, there shall aryse, countyng from the Natiuitie of Christ, as it were from an effect of the former coniunction, the same number of yeares in full quantitie agreeing with that dreadfull yeare, eighty foure, aboue a thousande fye hundred: onely that first, from this last, which is to come, differing those sixe yeeres before Christes byrth,

Of the second comming of Christ,

I confesse my selfe not to be skilfull in Astronomie, although I do greatly esteeme that Arte (if it be soberly vsed, and not vainely abused) which some, because they are not acquainted therewith (as commonly it happeneth) doo not onely despise, but also with euill wordes, because it is abused of some, deface. But if the writyns of *Leonitius*, and which was a great while before his tyme, *Iohn Stoffler*, and other Astronomers iudgements, of those rare coniunctions of all the Planets in the end of watry Trigon, be true: (as certesse I beleue, and verily perswade my selfe) I say plainly, it is a thyng greatly to be marueyled at, that those collations of tymes (in which the Lord God eyther hath bestowed singuler benefites vppon his Church, and also wyll bestow, or altered kyngdomes, and wyll alter) by such a certayne wonderfull equalitie, and quantitie of number should answer between themselves, euen as those causes of Astronomers in euery respect haue doone. Of which it is most euidently gathered, that the Lord God, by a singuler prouidence, and eternal Counsaile, dooth guyde and gouerne all thyngs. And also it is plainly to be seene, that he hath made the Starres, and the course of them to be as it were Clockes of his eternall counsaile, and governments of such things in his Church, and common Weales, euen as the Lord God also dooth witnesse hym selfe, that those lights in the Firmament of heauen, should be for Signes of tymes, and dayes, and yeares.

And therefore from these thyngs doo cunning Astronomers fetch their coniectures, bycause through a certayne order which the Starres doo keepe, they haue by long vse obserued very many thyngs, that so, from a true obseruation of principles, they may bring foorth generall coniectures, whose euent doo marueylously agree togeather. And that there is a certayne order, or
a true

Prayse of A-
stronomie.
Gen. 1.

a true course of the Starres, that wonderfull agreeing together of yeares, continually in great alterations of Kynngdomes, and Religion, which hath beene marked, is a great prooffe: as by that which is already spoken, shal more plainly appeare. Truly, as oft as I consider these things, I am not only exceedingly troubled in mynd, but as it were compelled to beleue, that that especiall tyme of the end of this world, is nigh at hand: because the Lord among other things also hath gyuen as certayne tokens, these to wyt: that before his commying, there shalbe a darkenyng of the Sunne and Moone, and that the qualities of the heauens shalbe troubled. By which woords no doubt he would signifie, that the whole Firmament of Starres should be altered, and as it were threaten a destruction.

¶ *An application of Histories, and*
other Testimonies, with a short repetition of that which is spoken.



Herefore, in my iudgement, herein is conteyned a wonderfull Mysterie, yea greater then may be vttered by any man, in that our mercyfull father (if any credit may be gyuen to *Mathematicians*) to these three tymes, betweene those two thousand yeares of the last age, which (according to *Elias* Prophesie) were appoynted to Christ, hath annexed the same coniunction of all the Planets, vnder

Of the second comming of Christ,

the same Signes. Because, if these Mathematicall observations, together with that agreement of tymes already spoken of, were compared with the Prophecies of the *Prophetes*, of *Christe*, and of *Paule*, we shall fynd a marueylous concent of all these thyngs. Which thing by the Prophets, by Christ, and by the Apostles (the Starres signifying the same, through the vnspeakeable loue of God towards his Church) is therefore doone, that these three tymes, as it were by a most necessary obseruation, should be marked: to wyt, about what time Christ tooke vpo him our nature, also about what tyme, by the comming of Antichrist, the true doctrine of Christ was obscured, and that sonne of perdition obteyned the chiefe place in the Church, and Empire of the world: and finally, about what tyme that glorious comming of the sonne of God to iudgement, is to be looked for. But that we may the better open these things, let vs consider, after what manner the euents of those two former tymes haue happened, in which the same constellation of the Starres, accordyng to the opinion of *Cyprian Leouitius*, dyd come, that of those two past, we may the better iudge of that most ioyfull comming of the sonne of God, to all his elect, and may certainly perswade our selues, that he wyll make hast, and come shortly, and with speede: and also let vs consider that tyme, in which the same constellation shall appeare againe, which was twise before, & in multitude of yeres (as is aboue sayd) is like these past.

Of the comming of Christ into the flesh,

Gen, 49,

When the godly about Christs time did see the government should be taken not onely from the stocke of *Dauid*, but also from the Iewes, and translated to strange rulers, to wit, to the house of *Antipater* the Idumite, no doubt they supposed that Christes comming into the flesh was then at hand: and the rather they did so thinke, because *Iacob*, the Patriarch had long

long before prophesied that the Scepter should not be taken from *Iuda*, nor the captayne from betweene his feete vntil *Silo* came, or he which was to be sent: and also these seuentie weekes of *Daniell*, drewe well to an ende, which being expired, the ruler of the people, should shewe himselfe. Neither did that vndoubted hope deceyue the godly: for the sonne of God Christ at that time tooke our flesh vpon him truly and in deede, he was a Sacrifice for our sinnes, and and rose from death for our deliuerance, so that those Prophecies were fully expired and tooke their effect. And that then all the Jewes thought their *Messias* should be borne, which they dreamed should be a mighty Monarch, and rule ouer the world, *Suetonius Tranquilus* dooth evidently shew in the life of *Vespasian*, the fourth Chapter.

Dan. 9.

Of the coming of Antichrist.

Lykewyse Saint *Paule* did foretell a most certayne argument of the comming of the sonne of perdition. For in the tyme of *Paule* there were some in so wicked an opinion, that they thought the comming of the Lord euen then to be nigh at hand, which *Paule* endeuoreth to bring fro that error, teaching that the Lord should not come, before that wicked man an enemy to God, were first reuealed, and that he should not be reuealed, except first that auncient and present Empire of *Rome* were vtterly abolished. Which thing he dooth signifie in these wordes, saying: *He onely which keepeth, let him hold presently, vntill he be taken awaye, and then that wicked man shalbe made open.* Hierome followed the same sense, wryting vnto *Algasia* in this manner: *Quæ causa sit, &c.* That is: You know very well, what the cause is, that Antichrist now presently cometh not. He will not playntly say that the Roman Empire must be destroyed, which the gouernours thereof suppose shall continue for euer. Whereof it is that according

2. Thessa. 2.

Of the second comming of Christ,

ding to *Iohns Renelation* in the forehead of that purpled Harlot, there is written a name of blasphemie, of euerslasting Rome. For if he had playnly sayd, *Antichrist shall not come*, except first the *Romane Empire* be abolished, a iust cause there might arise of persecuting the East Church which then was. And a litle after he sayth: *The Romane Empire, which now keepeth all Nations in subiection, must be ouerthrowen, and then shall Antichrist come the fountayne of iniquitie.* The same sense dooth *Tertullian*, in his treatise of the resurrection of the flesh, and *Lactantius* treatise of, in his seuēth booke, &c. 25. Chapter of *Institutions*.

Platina,

Krants. 2.
Cap. 18. Gan-
guinus. lib. 4.

But if we would compare the Prophecie of *Paule*, with the deedes of *Charles the Great*, we shall fynde that prophesie in those dayes marueilously to haue taken effect, and then the auncient Empire of the *Romanes* altogether to haue come to naught, and the title of the Empire, which was the image of the Beast, to be translated to the Frenchmen, and Germans, and afterwarde by little and little especially to haue come to the Pope of Rome, which at that time begā plainly to shewe himself to be very Antichrist, and that damnable childe. Because he was not only content to be *δικομενικος*, or the head of the vniuersall Church (as *Phocas* before aboute two hundred yeres, had appoynted him) but also the lord of lords. For *Charles* now being anoynted & crowned Emperor by the Pope, (because he had luckely overcome *Desiderius* king of the *Longebardians*, which ambiciouly sought the Emperorship of all *Italy*) and afterwarde his sonne *Lodouicus Pius* from whence also he receyued that name, to be called *Lodonike* the Godly, graunted vnto hym the gouernment both of Rome and of many other Provinces: & this gift of *Lodonike* hath *Raphall Velateran* in the actes of *Pepine* and of the Emperours, faithfully com-

committed to posterities by writing. So the power and malice of the Byshops increasing by little and little, the whole world came vnder their subiection, and all Emperours, Kings, and Princes became as it were their Clients, or (as I may say) their Vassalles: and they yet in name the seruantes of Slaues, but indeede as it were chiefe Monarches of all Kings, seruuing at their beckes. Of these we haue a notable testimonie of that most noble, and worthy *Salisburian* Archbishop *Eberhardus*, which about the yeere of the Lord. 1240. in the open counsailes of the king, is reported to haue spoken these wordes ensuiuing: *Flamines illi Babyloniam regnare cupiunt. &c.* That is, *Those Babylonian Priestes desire to raigne, equals they cannot abyde: they wyll not leaue of, untill they haue troden al things vnder their feete,* and sit in the temple of God, and be exalted aboue all that which is worshipped. The desire of riches, and thirst for prefferment is unsatiabie. The more you giue to a couetous mā, the more he gapes. Shewe your finger, and he will desire the hand. Through libertie we are all the worse. He which is the seruauant of seruauantes, coueteth to be Lord of Lordes, as if he would be God himselfe. The holy assemblies and meetings of his brethren, yea of his Lords, he cōdemneth. He is in feare, least he be compelled to giue an accompt of those things which dayly he dooth more and more against the lawes. He speaketh wonderfull things, as if he were God. Newe deuises are in his minde, whereby he may impropriate the Empire to himselfe. He chaungeeth lawes, his owne he establisbeth, he abuseth, he spoyleth, deceyueth, slayeth. This man of perdition which is called *Antichrist*, in whose forehead it is written, *I am God* (and cannot erre.) He siteth in the temple of God, and beareth sway furre and wyde. But as it is in holy scripture: He which readeth, let him vnderstand. The learned shall vnderstand, all the vngodly shall doo wickedly, and shall not perceyue. And a little after, *Romani*

Lib. 7. Annal.
Ioan. Auen. in
exemplari En-
stadii iupres.
fo. an 1554.
fol. 684.
&c. 685.

Of the second comming of Christ,

mani maiestas populi. &c. The Maieſtie of the Roman people, which ſometyme ruled the whole world, is taken from the earth, and the Emperre is returned into Asia. Agayne, the Eaſt ſhall beare ſway, the Weſt ſhall be in ſubiection. The kingdome ſhall be augmented, the chiefe power of things, by many ſhall be ſcattered, diuided, diminished, I wyll not ſay, teared, ciuill diſſention for euer is ſowen, neither ſhall wee perceine the ende of bloody batayles. The Emperour is a wayne appellation, or name, and is onely a ſhadowe. Tenne Kyngs are togeather, which haue diuided the worlde, ſometyme the Empire of Rome, not for the defence, but deſtruction of the ſame. &c.

The blaſphemous arrogancie of the wicked Pope.

Finally alſo, euen as the Pope in power and authoritie hath increaſed, ſo likewiſe in blaſphemies and impietie hath he abounded: inſomuch, that at length he hath ſurſeized the power of God, inuerted the face of all true Religion, and defiled the ſame with his filth: which thing no wiſe man can deny. Therefore doth he ſit in the Temple of God, chalengyng to hym ſelfe the authoritie of the higheſt: and as *Paul* ſpeaketh, boaſting hym ſelfe to be God, as may be prouoed by the Decrees and Decretals of the Popes, if any man thinke we ſay not the truth. Heare what his moſt impudent fauourers on his behalfe haue reported: *The Pope* (ſay they) *is called as it were wonderful, from Pape the Interiection of wonderiſh, becauſe he is Chriſtes Vicar and God, whoſe the ſubieſſe of the earth is.* And *Iohn Andr.* vpō this woord Pope, in the Proeme of *Clement*, ſpeaketh thus: *Papa dictus eſt quaſi pater Patrum. &c.* The Pope is called as it were the father of all fathers, hauyng onely the ſubieſſe of power. Alſo *Thomas of Aquine* ſaith, that in ſpiritual matters, and temporal, he hath the chiefeſt degree, equally to *Peter the Apoſtle*. At a woord, they make hym a Mungrell, as partly God, and partly man. They call hym, The Spouſe of the Church, The mother of the fayth-

saythfull, which cannot erre, whose voyce is heauenly, euen as *Peters* was, and therfore that he is the chiefe Iudge: whose wickednes, as the murders of *Sampson*, the Ipoyles of the *Hebrues*, the adulterie of *Iacob*, are to be indged of none: for there is one and the same seate (say they) both of God and the Pope. The Popes wyll is said to be a heauenly wyll, and therfore is of power to chaunge the nature of things, to apply that vnto one, which belongeth to another, and of nothyng, to make somewhat. Are not these and such like Rules of the Canonistes formally recited, maruailous things? which with blasphemous and wicked lypes vnder the Popes person, accordyng to *Daniels* Prophecie, speake agaynst the God of Gods. And as the Occidentall Empyre of the great Pope, in the tyme of *Charles* the Great, was diuided from the Orientall: so likewise the Empire at Constantinople, which some tyme was called also the Orientall Empire of Rome, afterwards was greatly diminished by the great Turke & *Saracins*, whose power afterward increased more and more, and that mightily. Afterward, a litle before the raigne of *Carolus Caluus*, Cousin to *Charles* the Great, the *Tartarian* Turkes, by occasion they were requested to assyst the *Persians* against the *Saracins*, obteyned all *Asia*: and these embracing the Mathematicall sect, at the length came to be of greatest power. So that these two wicked and Antichristian kingdomes tooke their beginnyng, when the Romane Empire in *Phocas* tyme and *Heraclius* was impayred: and in the raigne of *Charles* the Great, the Empyre almost subuerted, they dayly more and more mightily increased, in this weake and diuided kingdome, whose feete were become partly of yron, and partly of earth. Afterward, by lyes, backslidings, and slaughter (which are the properties of the Antichristians) their rulyng and Reli-

gion was confirmed, and the Saintes of God, by myn-
gling earthly with heauenly things, were vexed: as Hi-
storographers, and the Chronicles of *John Auentine*
euery where do witnesse. And therfore both of them
by the glorious comming of the Lord, shall be aboli-
shed, and shal receyue one, and the same destruction.

Of the com-
ming of Christ
to iudgement.

If therfore to the consolation of all the godly, and
confirmation of our faith, the holy Ghost hath had a
great care to deliuer vnto vs by the Prophets, certayne
foresignes, by which might be coniectured, when the
comming of Christ in the fleshe was nigh at hand:
whose comming should yet before the world, be base
and very simple, and yet of sufficient power to saue
our soules fro the heauy curse and displeasure of God:
And if the holy Ghost hath been so carefull in giuyng
to the Church, and the chosen of God, certayne signes
and tokens of the comming of Antichrist, no doubt
he dyd the same, that the better they might shun and
forsake all his vntrue teachings and blasphemies, by
the helpe of Gods woord. And therfore hath the ho-
ly spirit of God been the more diligent to shew to the
Church, many and manifest signes of the Lords com-
myng to iudgement, that so he might driue vs from all
securitie of this lyfe, and wake vs out of the deepe slepe
of our deadly sinnes, least by the speedy comming of
the Lord to iudgement, we sodainly perish: and that in
all afflictions, with which the Church is continually
vexed, we might haue a sure trust and confidence in the
mercy of God. And therfore the sonne of God him
selfe, in the last preaching before his death, through a
great goodwyll gaue vs many signes, and earnestly
charged vs, taking his parable from the Fyg tree, that
beholding those tokens immineēt, we should carefully
and readily attend the comming of our Brydgrome.
For that comming to all the godly and chosen of the
Lord

Lord, shalbe ioyfull and comfortable. In which the Sonne of God shall appeare in power mighty, in glory woonderfull, and shew hym selfe to his foes terrible to vs comfortable: to them seuer, gentle to vs: to them a Iudge and condemner: to vs an Aduocate and Redeemer: to them an enemy and destroyer, to vs an assured friend and defender: so that he shall recompence them with fire continuall among the Diuels, but vs he shal reward with his fauour perpetual, in the Societie of Angels, and celestial habitation. And therefore doth *Isa* call that day of the Lord, a great day, and terrible (to the wicked) when all from the worlds creation, shall be made to stand before the tribunall seate of God.

About I haue shewed, that the chiefest signe of the comming of the sonne of man was the preaching of the Gospell, which *Paule* termeth the spirit of the Lords mouth: also I haue declared how that signe is euident in these dayes, and that Antichrist by the breth of the mouth of the Lord is ouerthrowen, and strangled with lynnin, as *Sebyl Erithraa* speaketh (that is with interpretations of holy Scripture imprinted in Paper made of linnen) it is manifest to all godly, and men instructed in true religion. Now what what other thing remayneth? But the consummation of the world, and that glorious comming of the Lord, by which that wicked and damned sonne shalbe abolished, according to Christes woordes. Hytherto that coniunction of all Planets which was a litle before the birth of Christ, and in the time of *Charles* the great in the beginning both of the Turkes tyrannicall dominion, and the Popes Antichristian religion, which shal ensue very shortly, dooth belong. As if the Lorde would say: Behold the chiefest signe of my comming, according to my promise, the preaching of the Gos-

Of the second comming of Christ,

hell is come already; you see the power of Antichrist my sworne enemy is greatly weakned, now shall you see the very signes in heauen, which foretold my former comming in the flesh, and the comming of my aduersary, by which you may gather my comming, wher by I wil vtterly abolish his vsurped gouernment, and abandon him from the godly, to that bottomlesse pyt of hell. And therefore take you heede, and be circumspect, for the tyme of your deliuerance is at hand. Neither can we doubt (sith the Starres are of the Lord God created for signes vnto vs) but that marueilous coniunction of the Planets, doth foreshew a wonderfull and incredible alteration of all things. And what other change may we looke for, I pray you? But euen the vtter destruction of the world, and the triumphant appearing of the Lord. For the sixe thousand yeere, which is the last daye, draweth to the evening, course of tymes, and their foretold agreement, declare the end to be at hand: the preaching of the Gospell shineth, the Pope of *Rome* by the breath of the Lord perissheth, and we are in Religion colde, careless, and contemne his preachers; which the Lord God cannot suffer long to go vnpunished. Also this fearfull inclination of the Starres, the dayly talke of warres, the direful ciuill contentions, the cruell dissention in Religion, the great plagues, the miserable hunger, the straunge tempestes, the woonderfull risings of the Sea, and other signes, which many tymes haue come after the preaching of the Gospell, and dayly do more increase, are out of doubt the euident signes of the worldes speedy ouerthrow, and hasty comming of our Lord Iesus Christ the sonne of God, to iudge the quicke and the dead.

¶ Of the fifteene hundred yeares

after the Apostles tyme vntyl the
last iudgement.

Here are besides these, many other sweete, and verie probable coniectures of the suddaine comming of the Lord to iudgement. Which containe many and profitable instructions, and will be wonderful, and straunge perchaunce to many, for the small consideratiō they haue

of them, which if they were well wayed, myght bring vs into a great admiration of Gods prouidence. It is well knowne to all the learned, and not doubted, but that all gouernments, according to the Princes of Philosophie *Platoes* and *Aristotles* doctrine, haue their certaine conclusions, and it may be for truth, that euery five hundred yeares there happen wonderfull alterations both in Religion and common Weales, as there appeared three in *Moses* Kingdome. For from the comming out of *Egypt* vnto *Salomon*, there was about five hundred yeares, from thence vnto the captiuitie at *Babylon*, other five hundred: and from the returning vnto the last subuersion, five hundred moe: which last periode doth greatly agree with those seuē weekes of *Daniell*, because they are in number foure hundred foure score, and tenne. And therfore by a brieue marking of the tymes and things brought to passe, we will make it euident, that the last five hundred yeares from the Apostles tyme, fully shalbe expired in this Monarchie of the Pope, which now threateneth a great ruine

Plato. 8. Pol.
tic Aristoteles
5. pol.

Of the second comming of Christ,

Apo. 13.

Eusebius.

and perchance an vtter downefall about the eightie eyght, and ninetie three yeere, the former inclinations of the starres and other ensuing, foreshewing dyrefull thinges euen vntill the fixe thousand and a hundred yeere. Which Monarchie is called of *Iohn* in his Reuelation, the image of the beast, by reason of a certaine likenes it hath wyth the olde Monarchie, which by a like tyrannie against the Christians, and manner of gouernment by their ecclesiasticall Senate, and by the secular power (as they saye) to the satysfying of their myndes in oppressing the Christian veritie through all the world, they doo exercise. So that by a great and infallible supposition it may be gathered, that the noble comming of the Sonne of God is nygh at hande: sith the preaching of the Gospell now goeth before, by which this Monarchie hauing his auctoritie from the Dragon, at the length ruinous beginneth to stoupe, but cannot vtterly be abolished, according to *Pauls* doctrine, vntyll the Lord come for altogether. For by histories we know, *Iohn* the *Euangelist* to haue lyued longer time than any of the Apostles, & to haue written his Gospel at *Ephesus*, and afterward when as none of the Apostles were, no not many dayes before liuing, it is well known that he was sent of *Domitian* into the Iland *Pathmos*, where he committed his Reuelation to writing, and that was about the dayes of *Traian* the Emperour, which the hundred yeare from Christs natiuitie beyng adopted by *Nerva*, came to the Imperiall throne: from whom, for causes ensuing, I will begin to recite three notable chaunges, and alterations both in Religion, and in the Empire, which differ one from another according to the true accompt of yeares, but fise hundred yeares a peece.

Now these hundred yeares from the birth of Christ vnto the tyme of *Traian* beyng expired, so strange things

shall

things and myraculous both in the Church and common Weales happened, as from the beginning of the worlde such and so great neyther haue, neither shall come to passe, except onely in the last comming of the Lorde, at what tyme he shall call the dead before hys tribunall seate, that so the whole vngracious worlde may be brought vnto perpetuall shame, and the vertuous to euerlasting glory: for first our Lord and Sauour Christ was borne of a virgin, perfect man, the Mesiias promised to the Patriarches, the sonne of one substance with his eternall father, by whom God hath made of nothing, al things both in heauen aboue, and in earth belowe, and redeemed mankynd which was fallen, from sinne, and wickednes: for in the behalfe of vs all, he hath suffred a most reprochfull death of the Crosse, to that ende, that death, and the Diuell beyng vanquished, he myght rid all beleeuers from eternall death, and the intolerable yoke of Satan. He hath also rysen lyke a conquerour in glory from the dead, and ascended into heauen, that he myght prepare a waye for vs to his almightie father, whose anger by his righteousness he had appeased, and reconciled him vnto vs,

Finally also, at the feast of Penticost, God miraculously and without meane (according as it was long before promised by the Prophetes) did powre out his holy spirit full of all grace, and goodnes vppon his Apostles, that in all Nations they myght be able to glorify God, and by euery speache declare their message of glad tydings: as also Maugre the diuel and his Adherentes the same (notwithstanding the outragious cruelty of Nero and Diomitian,) was preached & published throughout all the world.

Lastly, what wonderfull things haue happened from the byrth of Christ vnto the hundred yeere after the same, at which tyme *Triuine* syn. decayed the
 Empe.

Of the second comming of Christ,

Emperiall *Diademe*? I mynde not to prosecute euery thing particularly, least by that meanes contrary to my purpose I proceede. Amongst other things, those woordes forespoken of Christ and the Prophets, teaching the ouerthrowe and vtter destruction, of the Jewes and *Hierusalem*, take effect: and also vnder *Traiane* the Emperour there happened a great alteration in religion. For although the Empyre was of *Rome*, yet was not the Emperour a *Romane* borne but a *Spaniard*, and adopted to that dignitie, of *Nerua* which was a *Romane*. And therefore by these it plainely doth appeare, that the Apostles beyng dead, there was now a new face of the Church, and that nothing so beautifull as the former, and also new state of Empire presigified of *Iohn* in his Reuelation. Because that *Traian* was the eyght from the seuenth who was *Nerua*, which was the seuenth from *Nero* the last of the stocke of *Cæsars*, from whom *Iohn* beginneth to number the seuen Kings, which were the seuen heades of the Beast. And therefore he sayth: *Bestia quam vidisti, fuit, & non est*, that is, *The Beast which thou sawest, was, and is not*, that is, the *Romane Empire* is, but not such an Empyre, as that was which came of the stocke of *Cæsars*, and decayed, when *Nerua* dyed. And now in the tyme of *Domitian*, of those seuen, fivē were dead: but the seuenth which was *Nero*, was not yet come. And *cum venerit, oportet eum breue tempus manere, nec diu imperare*: whē he commeth he must tary a short tyme, and gouerne but a while: which also came to passe, because he raigned but one yeere and three monethes. But *Traian* was the eyght, a *Spaniard* no *Romane* borne, and adopted by the seuenth: Wherefore to the purpose sayth the Angell to *Iohn* in this maner: *Bestia que erat, The beast which was, to wit, the Romane Empire, & non est, and is not the Romane, but a Roman spanish Empire,*

Apo. 17.

Empire, is octauus erit, that shal be the eight, from *Nero* & *septem est*, and is of the seuenth, to wit, adopted of *Nerva*.

Wherefore because of this alteration in the Empire, and mournful countenance of the Church, by reason that her chiefe Rulers, and Apostles were dead, we wil here begin to accompt the yrist fise hundred yeres, euen vnto the dayes of *Heraclyus* and *Phocas*, which chanced in the .604. and .602. yeere from Christes Natiuitie. About which time *Boniface* the third was confirmed vniuersall Bishop of all the world, and manifested the forerunner of Antichrist, as likewyse *Gregorie* the great not many yeeres before had pronounced of the Patriarch of *Constantinople*, which ambitiously sought to be Priuate, or chiefe Byshop of the rest. About this time, the Romane Empire was much weakened, and the Turke began to be of power. This first periode, may well be referred to the Church of Christ, in whose beginning (as it were) shee suffered most greuous persecution of the Romane Empire, that cruell and bloodie beast, and had many godly and learned men, which entred most dangerous and continuall conflicts for the ouerthrowe of heresies: and yet notwithstanding by litle and litle many Ceremonies were brought into the Church, by which at length shee was marueilously polluted: the chiefeft bringer of those ceremonies into the Church, was *Gregorie* the great, vntill *Boniface* by the helpe of *Phocas*, did playnly declare himselfe to be Antichrist in deede.

From this time vntil the raigne of *Henry* the fourth, we recken the second periode of fise hundred yeares: in which all Papisticall superstitions, Idolatrie, blasphemie, orders of Monkes, power of the Pope, wyth the chiefe Senate of Cardinals, dyd about measure encrease,

The first Periode.

The second Periode.

Of the second comming of Christ,

creast, and in the tyme of *Henry*, that impietie came to ripenes, euen as also afterward did the Turkes tyrannie and blasphemie. Before about a two hundred and fiftie yeares numbring from *Phocas* the Emperour, which also haue their ende, to wit, in the dayes of the Emperours, the Pope of Rome was licensed to be a ciuill Magistrate, receyued his chiefe authoritie from *Pipine*, and afterwardes from *Charles* the Great, and *Lodowike* the Godly, and was endued with many Provinces, and adorned with double power, or with both Swordes both of ruling the Spiritualtie (as they saye) and Laities: which he obtained vnder the pretence of Religion: and therefore *Iohn* in his Reuelation gyueth to this Beast two hornes like vnto the Lambe. About which tyme, both the Turkish Empire (as in his place it is sayd) dayly increased, and the olde Romane Empire continually decayed, and was diuided in the Orientall and Occidentall Empire. Yet notwithstanding the Occidentall Emperours in respect of the others, had full power to create, and confirme what Bishops they would. But in the tyme of *Henrie* the fourth, that order was altogether chaunged. Because the Bishops at the length had brought vnto themselves all power and authoritie, both of ordaining and choosing Bishops, and Emperours to, and made a newe Ecclesiasticall or Cardinals Senate to the which was giuen full power, to choose whom they would to the Papacie, the Pope beyng dead: and referued to themselves all authoritie of choosing and crowning Emperours. Against this vnspeakable ambition and mightie power of the Pope, dyd for the maintaining of his Emperiall authoritie, according to the decree of his father *Henry* the Blacke, though in other things he dyd ouermuch submit himself to the Popes authoritie, *Henry* the fourth, stoutely (as became a good Emperour) resisted.

Apo. 13.

Sanct. de Sacra.
Virgi. de in-
uentione, libr.
4. capi. 10.

fifte. For which cause, afterward Pope *Hildebrand*, otherwise called *Gregorie* the seuenrh; a wicked and infamous Magician, dyd excommunicate him, and raised great and greuous wars against him by others, in so much that he displacing him, chose a newe Emperour named *Ralse*, to whom he sent a crowne of Gold, with this inscription: *Petra dedit Petro, Petrus diadema Radolpho*: but at length vanquished by *Henry*, hauing lost his right hand, he died miserablie.

Kranz. lib. 5.
ca. 8.

Blondus
Kranz. li. 5. ca.
7.

But *Henry* being dead, when as now the second Period of five hundred yeares, from the tyme of *Phocas*, was perfectly finished, the vngodly Pope by his craft and subtiltie, at the beginnyng of his raigne, obtayned easily of *Henry* the fift, (too wicked a sonne for so godly a father) all his desire. So that, that diuine Reuelation of *Iohn*, dyd fully take effect: bicause that Image of the Beast with two hornes, dooth exercise al the power of the former beast, and calleth al kings his sonnes and slaues, and earnestly dooth keepe the manner of the Gentiles in all kynd of Idolatrye, only hauyng altered the names of things. Lastly also to this Image of the Beast by the Dragon (bycause he speaketh like a Dragon) that power is gyuen, that he may quicken the other image of the Beaste, that is, this Germanicall Empire, which rather ought to be termed a shadowe of the old Empire, than an image of the same. For the Pope did giue life to the image of the Beast by his election. For vnlesse the Pope did confirme the election, none was worthy of the name of an Emperour. Therefore vnder the pretence of the keyes of the kindõ of heauen, this vngracious fellow hath marueilously abused this power of the Dragon, which power now by the preaching of the Gospell, through the grace of God doth threaten an vtter and last destruction: whose longest terme of five hundred yeres, about the yere a thousand,

The last Per-
od.

Apo. 13.

Of the second comming of Christ,

six hundred, (or there about) is fully finished. Wherefore (sith this damnable childe, and the image of the Beast with the Dragon in that perfect wickednes must be cut of, and cast hedlong into hell) a great and infallible argument is it; and agreeing to Gods word, and to the course of time; that this certaine computation of yeeres doth signifie the Lords comming to be very nigh at hand.

¶ Of things past already, things to come are marueilously gathered,



Y that which hath ben spoken, as wel as a brieve annotation of tymes, and thyngs that haue been done, could shewe, it after a sort appeareth, how, after the death of *Henry the fourth*, the Pope became the chiefe Monarch of all the worlde, ruled all kyngs, and obteyned all authoritie of chusing Bishoppes. Also howe that third Periode of five hundred yeares, about the yeare of our Lord, one thousand and six hundred should be fully perfect, that so without all doubt we may looke for a new *Metamorphosis* of these things, if things to come may well be gathered of things past already. And what other (I beseech you) can we looke for, but euen that which was seene, and heard of *Iohn* in his *Revelation*, from hym which sate on the Throne among the foure and twenty Elders, saying: *Behold, I make all things*

new.

new, a newe heauen, a newe earth: behold the Tabernacle of God with men, and he shall dwell with them, and they shall be Apo. 21.
his people, and he shall be a God with them, euen their God.

But when those vngodly Decrees and blasphemies, which the Romanes frō the fifty seuen, vnto the thousand one hundred yeare (in all the tyme that *Henry* the fourth raigned) by litle and litle brought in, are considered, and withall compared with our dayes, we shall find all those things continually to haue had (as it it were peculiarly) their five hundred yeares a peece. Wherefore, in my iudgement, by the tymes past, and state of things present, I am the more confirmed to thinke the full and perfect end of all vngodlynesse, to be very nigh at hand, after which shall ensue that perpetuall and euerlasting world, in which the Lord God shall raigne and rule in iustice, truth, and mercy, for euer.

In the tyme of *Henry* (as out of histories we gather) these Decrees of the Bishoppes were published: first, that the Emperours shoulde haue no authoritie to chuse Bishoppes, nor Pope: for which cause the Senate of Cardinals, to whom was geuen that power, was instituted and preferred to great honour: then also they tooke vpon them to chuse, and refuse Emperours at their pleasure, as plainly appeared by *Hildebrandes* electing of *Rodolph*, and displacing of *Henry*. Moreover vnder this Emperour, that horrible Idolatrie of the wooshippyng and carrying about of the bread, came into the Church.

Lastly, in the yeare one thousand, nynty, and three, all the lawes of Popes were gathered & set forth by one *Iuon B. of Carnot*. And therefore no doubt, but the Lord God also at his certayne tyme, wyll bring to nought, cut of, and by his commyng to iudgement, to the perpetuall shame of all papistes, vtterly abolish all that im-

Decretum Pontificum.

Platina.

Sabellicus.

Krantz. lib. 5.

ca. 6.

Caus. 16. q. 7.

Si quis deinceps.

Of the second comming of Christ,

pietie and wickednes, which the Diuell by his ministers, to the reproch of God, hath caused, increased, and confirmed. For we haue examples both in the people of the Iewes, and Gentiles. For when as their superstition, and obstinate vngodlynes was come to the top, then sprang vp the true doctrine, and preaching of the Gospell, by which their false doctrine was reprobued, yet in the meane while, through the iust and horrible displeasure of God against them, most grieuouly were they plagued, enen as also happened to the Iewes, by Ierusalem's destruction, and also to other nations, and lastly to Rome, in the miserable spoyling of the *Gothes* and *vandalles*.

But if the tyme since the preaching of the Gospell were well marked, we shall see most euident beginnings of the ruine and ouerthrow of the Pope, and Papacie, which perchance eyther shall go before the last end of tyme, or els in that third space of fyue hundred yeeres, or somewhat after, by the Lords comming shall come to naught. So doo I perswade my selfe: thinke you what you will, at your pleasure, and yet take heede ye thinke not falsly. But if in other places I erre, the matter is not great. For it is certayn out of the word of God, that this errour shall not long continue. For Christ is the very truth, and cannot erre. But let vs note what hath happened, and dayly dooth happen among Christians in this our age, and playnly and euidently, we shall see all things (forespoken) to haue, and daily to come to passe, about this very tyme of fyue hundred yeeres. For we haue a notable example hereof in the Electors, and states of the Empire, which in the yeere one thousand, fyue hundred fiftye and eight (which was about the fyue hundred yeere after the Popes began their tyranny ouer Kings and Princes) did chuse *Ferdinandus* the Emperour maugre the Pope, and

and for euer disanulled that decree of the Cardinals,
for the confirmation of his election. How (I beseech
you) hath *Lotharinge* a *Guisian* Cardinall in *Fraunce*,
and *Granuellus* another Cardinal in *Belgia* for al their
Cardinalshippes preuayled, in their laboring to con-
firm the Popes authoritie, and to bring in the Spa-
nische Inquisition? haue not the Frenchmen, and
Belgians by that meane rather rebelled agaynst them,
& cast fro their shoulders that intollerable yoke of the
Popes bondage? By which no doubt it is euident, that
that space of fve hundred yeeres in which the Cardi-
nals bare the swaye, is now passing, and will shortly
be expired, euen as the other peewish, and idolatrous
doctrine of the Papistes is well, and to their perpetu-
all prayse banished out of the Dominions of manye
good Kings and Princes. And now ye Princes deale
wisely, and with iudgement, consider how that Anti-
christ of Rome hath most shamefully abused your au-
thoritie to the suppressing of the truth, and persecut-
ing of innocentes: Beare in minde how long you
haue been Ministers and slaues to that bloodie beast,
in crucifying Christ agayne in his members. Be lear-
ned ye Iudges of the earth, be sorye for these things:
Serue the Lord in feare, and reioyce with trembling For
the horrible day of the Lord hangs vpon your shoul-
ders. *Therefore kisse the Sonne lest he be angry, and so ye*
perish: when his fury shalbe but a little kindled, Blessed are
all they which trust in the Lord.

An admoni-
on to Princes.

An admoni-
on to kings.

Palm. 3.

Now if in that spoken already, and other particu-
lar lawes, the number of fve hundred yeeres be so
rightly filled, what shall we iudge of the whole body
of all the Popes decrees? which afterwarde by *I. Fuaſi. Chron.*
non Byshoppe of *Carnot* (after whom *Gratian* follow-
ed) in the yee re of the Lord one thousand nintie and
three, at the commaundement of the Pope was
truly

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truly collected into one booke, as it were by imitating *Iustinian* the Emperour, which by the ayde of *Tribonianus* and other noble men, gathered the Ciuill lawe into an order, and made thereof a newe booke. But how with absurdities in number infinite, & blasphemies not to be vttered, those decrees of the Pope doo filthily deface the woord of God, none of a ryght iudgement is ignorant. And yet alas these haue had more authoritie now many yeares, than the very immutable worde, and will of God. Which things although they doo agree very well together, yet for the sakes of the ignorant we will proue the same both by a Canon of holy Scripture, and the Popes decrees, manifestly contrarie between themselves. Paule sayth to Timothie: *Spiritus diserte dicit, fore, &c.* That is, The Spirit saith plainly, that in the latter tymes some shall depart from the fayth, lystening to false spirites, and to the doctrine of Diuels by the hypocrisie of wayne speakers, whose conscience is marked with a hot iron they forbyd to marrye, they commaund to abstaine from meates, which are created of God to be eaten of the faythfull, and of those which knowe the truth with thankfulness. And a little before he taught, a Byshop must be the husband of one wyfe. To these woordes of the Apostle, the decrees of Popes are cleane opposit, which doo forbyd Byshops, Priests, and all the Clergie to marrie, with this interdiction, that if they doo so, they must be removed from the Ecclesiasticall calling, and, which is more, if they haue alreadye contracted Matrimonie, without any respect of irregularship they must be seperated, and shalbe compelled by the Ordinarie, and remedies of excommunication to refuse their wiues. &c. By which it is apparant, that the Papistes are those, which in the latter dayes should depart from the faith, and by the Diuels prouoking vnder hypocrisie

2.Tim. 4.

2.Tim. 3.
2.pars dist. 33.

pocrisie, and with many of the chiefeſt of them haue not vnder the cloake of ouermuch chaſtite forbyd pure and chaſte Matrimonie, which the holye gholt dooth ſingularly commend: and alſo receyuing of certaine meates, which (as *Paule* dooth witnes) God hath created for the faithfull to be eaten with thankſgeuing. And yet notwithstanding theſe, as I ſaid before, decrees of Popes, although they be cleane contrarie to the wyll of God, haue had more aucthoritie among men, than the eternall woord of God. Bycauſe thoſe, although in deede wicked and vngodly, yet haue been called holy, and Catholike, and they which haue been conuerſant in them, our chiefe maſters, and doctours were counted, to whom the ſacred Scripture was moſt vnſauerie. So that to take an honeſt woman to wyfe (which *Paule* commaunded his Byſhops to doo) was diſhoneſtie, and more diſhoneſtie than either openly to uſe a concubine, or ſecretly to commit adulterie. Alſo on the Friday to eate fleſh, was a great ſinne and herſie: and yet on that day to follow drunkennes and carnalitie, was no ſhame, but highly commended. Like wyſe to heare the blaſphemous Maſſe, to reuerence an Idolatrous peece of breade, and to carry the ſame about with a pompous Proceſſion, was no impietie but good Religion, and yet to celebrate the Supper of the Lord ſoberly according to his inſtitution, was no godlynes, but great abhominacion. At a woord, the doctrine of Chriſt, a good and godly conuerſation, was of them ſuſpected, as erroneous: & yet forſooth their deuiliſh decrees, and damnable doctrine was holy, and nothing pernicious. Their impuritie, great pietie: their hypocriſie, great holynes, their damnable ceremonies, was the diuine ſeruiſe of God. So that all Chriſtian Religion was vtterly baniſhed, and no token of the true ſeruiſe of God could be ſeen. But now in

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the yeare of the Lorde a thousand fyue hundred nine-
tie and three after Christes birth, which is the fyue
thousand, fyue hundred, and fyue yeare after the world
was made, thar expiring of fyue hundred yeares draw-
eth nygh, in which these decrees of Popes gathered
together by publike aucthoritie to the great defacing
of Gods woord, and the merites of Christ, shall
haue theyr ende. Wherefore a woonderfull and vn-
doubted hope of things to come may be conceyued
of things past, that about that tyme shalbe that vni-
uersall destruction of all the worlde, and glorious
comming of the Lorde. by which all these Popishe
decrees shall come to naught, and by the iust iudge-
ment of God, as erroneous, and blasphemous, be
cast into eternall fire, because they haue wickedly
burned all the true interpretations of the Propheti-
call, and Apostolicall scriptures, and cruelly mar-
tyred the learned ministers, and true professors of
Christes Religion. Vndoubtedly that number of
fyue hundred yeeres in lyke manner as the others
spoken of before, doo preface the same lyke thing: the
Prognostications of the starres (as may be gathered
by that which is spoken) take their effect about the
same tyme: The preaching of the Gospell, and o-
ther tokens mentioned of Christ is gonne before:
and the Iustice of God especially dooth exacte the
same.

Of the double equalitie of numbers which is represented in the number of yeares of the worlde happening in the eyghtie eyght, and ninetie three yeare next ensuing.



Owe what should I thinke, and saye of that course of yeares, from the beginning vntill the ninetie three nowe at hand? Which is the yeare of the world fyue thousand, fyue hundred, fiftie and fyue: dooth it foreshowe any wonderfull, or signifie any perfect thing or no? Certainly I find the same to be altogether of lyke proportion as by that which is spoken may appeare, even with the eighty eyght now at hand, because it is in his qualitie the fyue thousand, fyue hundred, and fiftie yeere. The *Pythagorians*, and *Platonistes*, men of great authoritie, haue thought many things to consist in these, and haue wondred therat: for the lowest number in the highest, hath in it selfe a perfect Arithmetically proportion, and from the lowest to the highest, it comprehendeth with in it a perfect Geometically equalitie. And *Pluto* in another place, greatly dooth wonder at the Arithmetically, and saith, that the same dooth make the mynd apt for all speculation, and practise. And he dooth adde moreouer, that numbring is giuen of God himselfe to man, as a necessarie instrument of reasoning and discoursing, without which, the mynde should appeare without a mynde, and all artes and knowledge would vanish. Here I confesse my selfe to haue certaine singular

In *Epinemide*
& *Philosopho*

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gular imaginations, & those not vayne, but of waight, and agreeable to the woord of God, as I thinke. And therefore for the profit of all, and that I may giue an occasiō to the learned more deeply to thinke of this matter, I will not bury this my talent whatsoeuer it be, but wyll set it abrode for commoditie, and bring it foorth without any regard of the ouer curious, & the rather because I knowe that these things (if els where perchance I slide) doo containe no daunger, or heresie within them, but rather by occasion many profitable instructions, and those sweete and necessarie.

De re pub. lib.
2.
And (that we may returne to *Plato*) he sayth in another place very well : That God is an eternall spirit and cause of all goodnes in the world. Because in the creation of good things he shewed his vnspeakeable power, wisdom, and goodnes : and in the conseruation of things created, his eternal prouidence, & a wonderful content and order of all things: that by the contemplation thereof, man which was made to the image of God, should also continue, according to the woord renewed, in acknowledging, and calling on his Maiestie: and not as a brute beast, beholding the earth, should seeke after vayne and transitorie things, but should in minde ascend into heauen to beholde things celestiall and of continuance, as also the Scripture euerie where doth teach vs. Also, what kind of mē would *Plato* in his *Phedrus* and *Phedon*, haue in his common weale ? Forsooth euen such, as through contemplating of heauenly things, should rather seeme to liue without, than in the body, and rather to God, than themselues, and be delighted in him alone. But that we may go higher, to the manifesting of that which I am about, Let vs behold how all things in the world do stand, and we shall find them in a certayne order, measure, and number, to be so linked

linked together, that they cannot be seperated. The Heauen, the Planets, and the Starres keepe their certayne order, and tyme, and they appoynt the certayne course of euery thing : and cause the change and alterations in the bodyes both of men and beasts, and in his due time euery hearbe, is brought forth. Al which things are so apparant in our eyes, as of them we can not doubt. And yet all these things, by the incomprehensible wisdom and prouidence of almighty God, are kept in their certayne measure and number. For God by a certayne measure (as it were) hath placed the earth, like a round Globe in the myddle (so that no way it can fall) the which the whole Firmament of heauen dooth compasse, and in the space of twenty and foure houres is carryed rounde about the same. Also he hath appoynted a certayne and iust number of all things : to wyt, the foure seasons of the yeaere, and their monethes, dayes, the certayne houres of euery day, the minutes of euery houre, and lastly the certayne endes of tyme, by a certayne incomprehensible consent of the Starres, and numbers among them selues. Not as though the Starres and numbers without the first cause, can bring any thing to passe, but because in their gouernment, and second operation of the Starres, they represent before our eyes, the immeasurable wisdom, and eternall prouidence of God. Because God is not a God of confusion, that he can doo all things at his pleasure, by a certayne inordinate affection as men do : but he is a God of order, a keeper of order in his things created, from which he dooth not rashly digresse, although he tyeth nor hym selfe therto, that he wyll not, or cannot alter it (when his glory by his secret counsaile, and the safegard of the Church, requyre the same.) For in the staying and goyng backe of the Sonne in the tyme of *Iosua*, and *Ezechias* kyng of *Iuda*, and by other diuine

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myracles, he sheweth the contrary. And yet without all controuersie, the eternall providence of God, and Predelstination hath appoynted by a certaine measure and number, from the begynnyng of the world, to the end of the same, as it were by rule, certaine termes in the course of the Starres, by which, great habilitie is gyuen to a skilfull and learned man, to iudge of things to come, euen as by a Dyall made by a woorkman in p proportion and nuber, things to come are foreseene, because Arte, as nigh as may be, imitateth God and nature. Yea, and these excellent felowes, *Plato* and *Aristotle*, doo place all wisdom, knowledge, and vertue, in the proportion of number: for Vertue and Iustice they set in the myddle, by which, to every man is gyuen his owne, by a double equalitie, and is measured by a proportion Arithmetical and Geometrical.

Now, sithence this instant number of the yeares of the world, dooth so exactly comprehend in it selfe all those things mentioned before, as from the begynnyng of things, and in this last age, in like quantitie, and so perfectly dyd neuer appeare, (as hereafter more plainly we wyll prooue) I suppose the Lord God a maker and gouernour of all things, by this proportionable agreeing of number, wyll, (as it were by the hand) leade vs to a certaine deepe consideration of a perfect expiring, and end of all things: especially in as much as the direfull Destinies, the Starres, and damnable Decrees of Popes doo fulfill the whole number of five hundred yeares. So that I trust, that the commying of the Sonne of God to iudgement, wyll shortly ensue, in which, all impietie, lying, and dooing of wrong, through the tyrannie of Antichrist, the Diuell, and his members, shalbe taken awaye: and the euerlastyng kingdome of Christ in truth and equitie, shalbe confirmed, that so to every one shalbe gyuen his reward,
either

either good, or bad, according to the true Geometrical proportion, which is the rule of Iustice in God, to whom all beleeuers in Christ, are like.

But that more playnly these things may be vnderstood, it must be knowen what we call Arithmetical proportion, and Geometrical, according to iustice: and also how these two proportions are perfectly containd in this yeere of the .5555. which in the yeere .95. ensuing, shalbe the the yeres since the worlds foundation. Arithmetical proportion is, when as three, or moe numbers being set, all without any respect of proportions doo differ by equall ods, as .1.2.3.4.5. Here continually one number differs from the other but in vnitie, as also .2.4.6.8.10. in which one differeth frō another, but the nūber of two. And therefore we see in the fifth number which is the last, an Arithmetical proportion to be containd, because it hath in it this excellencie, that it comprehendeth in it selfe, and that fitly, all vnities, of which all other numbers doo consist, be they euen or odde, to the which no naturall, be he neuer so talkatiue, can attayne by numbring. This Arithmetical proportion, Aristotle ascribeth to the exchangeable iustice. For euen as every number playnly doth differ from other in equall summe: so a great equalitie, there must be between the ware, and the price, least while one is injured, the other by his losse and dammage become riche. The Geometrical proportion is, when as three or moe summes being set, we consider not the difference of numbers, but marke the equalities of proportion. For euen as five referred to .50. hath the proportion of quantitie, so hath .50. to .500. and as .50. to .500. so .500. to .5000. all which are in the proportion of tenne. But Plato said, that this Geometrical proportion can doo much, both betweene God

The definitiō
of Arithmeti-
call proporti-
on.

Melant. in E-
picmo. Phi.

Geometrical
proportion
whar,

In Gorgia,

and

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and man: and that the state of a common weale is then best, when it consisteth of a Geometrical equality, which appointeth persons, and ordaineth offices according to the greatnes and worthines of giftes, and bestoweth rewardes to worthy persons, whereof it is well called of the Philosophers a distributiue Iustice. For examples sake, as in the gouerning of a ship, the ruling of the same is not committed to any man, but vnto him which is skilfull, and for his cunning, and well guiding therof he receyueth a better stipend than other which are vnskilful: so also to a vertuous, cunning, iust, constant, and graue person, the administration of the common Weale is to be committed, and withall a woorthy honour: least by a gouernment, which is rude, wicked, and tyrannicall, the common weale be brought to destruction. Also in the affaires of priuate persons, this Geometrical equality is to be obserued. For a greater honour and reuerence is due to the Magistrate, than to an other man, to our parentes than to straungers: to an old man, than to a yong, to a learned, than to an ignorant. Also we ought more entirely to loue our wyues and children, than other folkes, as likewise according to the doctrine of *Paul*, we should more make of, and cherishi those of the household of faith, than straungers from the Church.

But alas, we to too well doo know, that no equalitye according to the Arithmetical proportion is kept at all, no not of those, which are accompted the most holy among the members of Christ, and in the same greatly delighting themselues, as though then they were the best Christians, if they leade a ciuill and politike lyfe without any publike reprehension. The which as it is rare, so is it much to be commended: because to doo so, is the propertie of a good citizen. But it followeth not by and by that they are good Christians: because

because they are good Citizens. For godlines, humanitie, bounteousnes, fidelitie, vprightnes and true religion, stretche farder than doth outward behauiour the rule of the lawe, and hypocrisie. For the true disciple of Christ being of one minde and meaning wyth his master Christ, will be so farre from enriching himself by empouering another, and hyding that which may hurt his neighbour, that by no meanes he wyll preferre his owne priuate prosperitie, before the common profit.

A true Christian

And rather will forgoe life, and liuing, then doo that which is not seemely for any man, much lesse for him which is by calling holy, and by professing a Christian. Good God, how farre from this mynde and purpose are most of our buiers, and sellers estranged? For as yet we talke not of those which are well knownen to deceyptfull, faithlesse, abominable, and common vsurers, but of such as in the sight of al men seeme and be accompted honest, and good Citizens. For euen these doo perswade themselues that they deale vprightly, if onely they giue true measure for their money, not considering at all, that to take excessive gaynes, is to doo wrong, and altogether agaynst iustice: not considering, that it is all one in respect of equalitie (from which all iustice dooth spring) to set too great a price, and to sell by false waightes and measures, by which reason the vnequalnes of price and and ware, may well be called false measure: for if it were demaunded of them, whether it were meete to bring him into the right way, which is out of the way? or to shewe him the ready way, which is altogether ignorant of the same? or if he were not much to be blamed which seeing his neighbour goe astraye, will without calling him backe, let him goe on forward? I am sure they wil confesse, both him to be a naughty

I.i,

man,

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man, and this no honest man, for his labour. And yet forsooth, is it a false opinion which we are in, when from a general proposition, we come to a particular contrary to their minds: in deede it is more agreeable to iustice, not to hurt a man by the purse, or losse of goods, than to shew him the ready way, which knowes it not. But I pray you, what is the cause of these sinister opinions? sith the reason is al one, and nothing more agreeing with iustice. Truly selfe loue, couetousnes, and an ouer great care of this lyfe, from which Christ earnestly dooth call vs. But let vs thinke that saying of Cicero, to be most true: *Quum quid quispiam sciat, &c.* It is not the part of a plaine, simple, ingenious, imocent, and honest man, but rather of a subtil, vile, wily, deceitfull, malicious, craftie, and dubble dealer, for his owne profit sake to hyde that which he knoweth from any man, which should vnderstand the same. And moreouer he sayth: *Si vituperandi sunt qui reticuerunt, quid de his existimandum est qui orationis vanitatem adhibuerunt?* That is. If they are to be dispraised which keepe a thing close, what shall we thinke of those which haue vsed vaine wordes? And therefore sayth Syrach very well: *As a naile in the wall sticketh fast betweene two stones, so dooth sinne sticke betweene the buyer and the seller.*

Cicero. lib. 3.
Offici.

Syrach. 27.

Likewise, much lesse is the Geometrical proportion kept in this wicked world. For the wicked & vnlearned beyng in face impudent, and in behauiour egregious Parasites, are exalted to great honour, & glorious offices, when as men famous, as well for learning, as Religion, be eyther in Court cōtemned, or of Sycophants defaced, or vnworthely disgraded, for some light offence: as happened to *Beliserius*, who by *Iustinian* lost his eyes: For darknes cannot abyde the light, and bold ignorance through her marueilous impudencie, doth set her selfe against learnyng and knowledge. For as

Quintilian

Quintilian dooth witnes, *Quo quisque minus valet, hoc se magis attollere, et dilatare conatur*: The least of power, the most vaine glorious. And againe: *Quo minus sapient, minus habent pudoris*: The more foole, the more impudent. Quintil. lib. 2.
Cap. 3.

Nowe therefore, sith among the learned, or (as *Plato* saith) among Philosophers, the contrary dooth happen, no marueyle if the vnlearned haue them in contempt. Yet *Plato* woulde haue it otherwise in his common Weale, where either Philosophers shoulde beare the sway, or those which ruled, should be learned in Philosophie, or (which we doo adde) at the least haue such about them, whose counsaile they might vse and folow. Moreouer, sith the Lord God, for his electes sake (for whose cause all things are kept) hath created all things, it foloweth out of the woorde of God, and his diuine Iustice, that al things in the world are due vnto the elect and godly, not to the wicked and reprobate. But it falleth out farre otherwise in the world, where the wicked doo flourish in riches, and are preferred: but the godly doo perish with poertie, and are left as a pray to their enemies. Also Christ the onely begotten sonne of the euerlastyng God, which is the maker both of heauen and earth, and Lord of Lords, hath witnessed of hym selfe, that in this world he had not where to hyde his head, but was before the world, a very abiect, and made away by a most odious death, euen the death of the Crosse: Yet notwithstanding his aduersary, that sonne of perdition, sitteth (as God) in the temple, ruling with two swords: flourishing with riches, power, and glory, and is with all reuerence called our Holy father, and worshipped as the deputie of Christ him self. And therefore by these we plainly perceyue, that in this world no Geometrical equalitie according to the distributiue iustice (which is the best) is any where obserued, But yet

*Plato de Re-
pub. lib. 5.*

March. 8.

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(sith God is iust) all kinde of iustice necessarily to all must be extended, so that to the worthy, all things must be giuen, but from the wicked, all things which falsely they haue taken to themselves, and abused to the molesting of the godly, shall vtterly be taken away. Wherefore needes must there be another lyfe after this, and therefore for those reasons alledged we set downe, that the Lorde God dooth forehowe to the studious, by this dubble proportion or equalitie of numbers, a certaine finishing of things with an vtter destruction of this wicked world, and withall, he vndoubtedly dooth giue vs to vnderstand, and signifies the beginning of the building anewe of the eternall kingdome of Christ, which with vpriight iudgement, and by equalitie in euery respect, he will establish perpetually, and make it endure world without end.

¶ Of the number of fyue, the fyue- folde forme, and of the Greeke letter χ.



It by that which is vttered we haue shoven, that euen fyue hundred, and euery 50. yeere, there doo commonly happen some singular alterations in the Churche, and common Weales, it followeth very likely, that the eightie eyght yeere nowe at hand, which is the yeere of the world. 5550. shalbe fully perfect to which if but fyue were added, it commeth to passe (as a little before it is

it is sayd) that the whole number, in the yeare. 93. will be proportionable, according to Arithmetickall and Geometrickall equalitie. And therefore they doo seeme to presage vnto vs a golden world in deede, and euerm-lasting to come, in which all the iustice of God shalbe fulfilled, and haue her full strength, and vertue. Yet I do not denie, but it is my saying, that the lowest number of fise from the first and last, doo offer vnto vs many things agreeing very well to our purpose: especially sith which hath been sayd so meete in one, and many things els both in the Byble, and *Sibillian* Oracles are to be founde lyke vnto them: all which we plainly see are grounded in the perpetuall ordinance, and prouidence of God, not by chaunce.

Of the number of fise is termed the fisefold forme, which of all other, (as *Quintilian* recordeth) in setting of trees, maketh the fayrest Orchard, and is such, as howsoeuer one behold the same, it is direct and and straye. Then is a thing sayd to be fisefoulde, or of fise manner of wayes, when the disposition thereof is such, as two partes thereof togeather with the third of another sort, opposit to themselues by equall space, doo seeme (howsoeuer you turne your selfe) to haue the forme of fise, or this letter V, by which the *Latines* doo note fise. But if fise in number were set downe by other figures, or by the same, in like order vnderneath, they doo represent the Greeke letter χ . and the lattine X, which dooth signifie tenne. From thence I thought, sith in the fore mentioned proportionable number of yeares, the number of fise is lowest, and besides dooth represent these two letters, from which also by an equalitie of Geometrickall proportion, it goeth forward by the distance of tenne, I thought I say, whether this also did signifie any singular thing worthy to be marked? For the Greeke letter

Of the second comming of Christ,

Of the greeke letter χ . is the first letter in the name of Christ $\chi\rho\iota\varsigma\omicron\varsigma$:
 letter. χ and *Iohn* in the Reuelation by $\chi\epsilon\varsigma$, commaundeth all
 of vnderstanding to count the comming of the Beast
 rising from the earth, and hauing the two hornes of
 the Lambe, which are .666. yeares, so significant are
 these Greeke letters. But in the explications of this
 place *Bullinger* teacheth, that the account of .666.
 yeares must begin, when *Iohn* sawe his Reuelation a-
 bout the ende of the raigne of *Domitian*, which was
 from the b^rth of Christ the .97. yeare: so that to the
 filling of the first hundred yeare from Christes natiui-
 tie three yeeres be wanting. If therefore these yeares
 were added to an hundred, and they added to the
 number of the Beastes name. 666, and three yeeres
 were taken from the first hundred, we shall haue the
 yeare of the Lord to be. 763. which was the. 13. yeare
 of *Pepines* raigne: about which tyme *Pepine* graunted
 vnto the Pope, his chiefe power and auctoritie, con-
 trarie to the minde of *Leo Isauricus*, which the Papistes
 extremely did hate, for casting their images out of his
 temples, and therefore they called him $\epsilon\iota\kappa\omicron\nu\beta\iota\mu\alpha\chi\omicron\nu$ or ene-
 mie to images. Therefore by these letters we know the
 time of the comming of the beast with two hornes like
 vnto the Lamb: euen as *Henry Bullinger* dooth profe-
 cute the same more at large, and prooueth the same by
Sibyls Oracles. Moreouer when we count all markes
 of the letters in this name $\chi\rho\iota\varsigma\omicron\varsigma$, if (as it is in *Sibyls* ver-
 ses) E. be added, we shall plainly finde that in these also
 the beginning of the tyme when the kingdome of
 Christ should be preached, and also the beginning of
 the fall of Antichrist also in the former his comming
 was signified. All the Greeke letters in this name, ex-
 presse this number. 1485.

Of the woord
 $\chi\rho\iota\varsigma\omicron\varsigma$

Now if the yeares, which come from that yeare, in
 which Iesus, by his resurrection from the dead, and af-
 cention

cention into heauen, he had declared hym selfe to be Christ the king of the Iewes, and the sonne of the eternal God, were compared to this tyme, when *Luther* and other learned men did by the pure Euangelicall doctrine of the free remission of sinnes in Iesus Christ, driue away the grosse darknes of papisticall ignorance, and made the sonne of righteousnesse Iesus Christ our Lord, to shine againe, we shall euidently perceiue this tyme rightly to be comprehended in these numbers. For if to this number. 1485. the yeares from the Natiuitie of our Lord, to his resurrection, which were. 33. were added, then shall the yeare of our Lord, a thousand, siue hundred, eightene arise, in which, and afterward, many learned men began to set them selues against the darknes of Papistes. Now because this lowest number of siue, a perfect Arithmeticall, to that Geometrical proceeding by a siuefold, and very goodly forme, dooth as it were in colours, place before our eyes, the Greeke Letter χ . which is the first Letter in the name and office of our eternall king, and also being a little turned, representeth the Crosse, that is, the badge and noble signe of Christ, whose last letter of the Nominatiue case is X: by those things I fall into this consideration, that about these tymes foretold, the commying of the Lord to iudgement, is presignified, by which he shall shew hym selfe to all the world; to be Christ the sonne of God, promised to the fathers, afterward scene of the Iewes, whom they dyd abhorre, and at length crucifie, whose token (according to the iudgement of the Fathers, and *Sibylles* propheties) also in the commying of the Lord to all the faythfull, shalbe like a comfortable Trumpet; but in the sight of the worlde a *προσκομμα*, or stumbling blocke to the world. That this is no vaine imagination, although it be no certaine demonstration, many

Of the second comming of Christ,

ny such like reasons and examples cause me to thinke.
For in many places of the Scripture, we often find, that
the Lord hath been greatly delighted in geuyng them,
either by plaine wordes, or secret providence, fyt and
proper names, by whom it hath pleased hym, for the
glory of his name, to bestowe vppon his Church any
great benefite. Hereof is *Abram* called of God, *A-*
brahim, and the forerunner of the Sonne of God, is
called *Iohn*, and the Sonne of God hym selfe receyued
a name from the Angell, and was called *Iesuu*, that is, a
Lord, and Sauour, redeeming the worlde from sinne:
which afterward receyued a name, according to his of-
fice and was called *Christ*, that is, Annoynted, annoyn-
ting vs with his holy spirit, that so we might acknow-
ledge him to be our Christ. Wherefore let it not seeme
straunge vnto vs, if those letters, by the diuine proui-
dence of God, doo containe many and great mysteries
within them. For the Lorde God by a certaine incom-
prehensible providence, not according to mans wise-
dome, or foreknowledge of things to come, doth go-
gouerne the thoughtes and tongues of men, that ma-
ny men, and Cities, in which the Lord God wyll shewe
eyther his singular fauour, and marueilous woorkes of
mercie, or his anger and heauie displeasure, should re-
ceyue fatall names accordingly. And therefore by
this reason it came to passe no doubt, that king *Dauid*,
which signifyeth well beloued, should receyue a pro-
per name: as also the Prophet *Daniell* his, signifying
the iudgement of the Lorde. Because in him the Lord
God dyd shewe forth his singular kindnes manye
wayes, and in this his secrete iudgement concerning
the Emperyes of the world, and their endes, and of the
two commings of Christ, the first vyle in the fleshe, the
second victorious, to iudgement. So likewyse *Babylon*,
receyued a fit name, but in a diuers respect, not onely
because

because that in her there was made a confusion of
tongues : but especially because of the confounding
of manners, and wickednes, of Religion, and Idolatry
together. Wherefore at the length it vterly came to
naught, and there is become a meere confusio in deed
of all beastes and serpents. By a contrary ende Ierusa-
lē tooke her name, because she should see the peace of
God in Christ, which afterward she dyd furiously dis-
pise, I haue heard moreouer of *Melanthon*, which al-
so in a certaine booke he dyd publish, that that name
Emda, a towne of the Orientall *Frisia*, and my natie
countrie, hath her deriuation from truth, and firme-
nes, according to the force of the Hebrew woord : *Esf*
enim illa vrbs amans veritatis For (sayth he) that citie ^{*Emer, veritas.*}
is a louer of the truth. And howe this name agreeth ^{*Eman, stabilis.*}
to that Citie in these our dayes, the Lord God hath a-
bundantly declared in this, that he hath myraculously
kept vs among these so daungerous tempests, constant
in the true doctrine of hys Gospel, against the mani-
folde subtilties of the Diuell : God graunt we may
perseuer to the end in all truth and simplicitie of hart,
and that this naturall falling, may firmly be vpholden
and stayed, least otherwise it pretend an euill fortune
and so we be called no longer *Emdani*, that is, constant
in the truth, but *Valdarini*. that is *Babylonians*, which
thing God of his mercy turne away from vs. *Sib* also
Erisbina. plainly telleth of *Rome*, that her name doth
comprehend many wofull destinies, and that in these
verses, translated out of Greeke into Latin by *Casti-*
lion.

Porro quater decies complebis, terque trecentos
Annos, atque octo, cum te pertingere metam
Tristia fata, tuo completo nomine cogent.

Thy ende, thy name fulfylld, and fates
shall cause then for to come:

K.i.

Libro. 2.
p. 144.
948.

Of

Of the second comming of Christ,

Of yeares nine hundred fortie eyght,

When seene shalbe the summe.

Nowe after what sort that Prophecie is fulfilled *Castalion* shewes in his annotations vpon the same place, to which I send the Reader. And that *Rome* els where hath a name according to her nature, it is apparant by a certaine answere of *Pasquil*:

Lo. Vultreii.

Roma quid est? quod te docuit preposterus ordo.

Quid docuit? iungas versa elementa, scies.

Roma amor est, amor est? qualis? preposterus. unde hoc?

Roma mares. Noli dicere plura, scio.

Hereof also in respect of her outward whoordome, which is linked oftentimes with the spiritual fornication, she is worthely called in holy Scripture, an Harlot, and *Babylon*, *Sodome*, and *Gomorrbhe*, secret malice, and a people rebellyng against God.

¶ Of the round and square figure,

of the Climaſterian yeares, and of the Golden number.



¶ Nowe these, and that which folowes be rightly considered, and compared together, they wyll sufficiently shewe themselves to be neither contrary to the Scriptures, nor impertinent to my purpose, but rather such, as (if they be compared with that before mentioned) may well bring vs into the remembrance of the latter dayes: especially

ally fith they doo, as it were in colours, liuely place before our eyes, the perfect end of this world, and commyng of the Lord to iudgement: As also the fiefold figure doth not only represent the Greeke letter χ . or being somewhat turned, the crosse: but also both the square figure, and the round. For the crosse by equall distance in the plaine, dooth fyll the circle, and representes the round forme: but the Greeke letter χ . rather betokeneth the quadrangle figure.

But (this I speake by the way) if vnto the fiefolde figure, noted by fife vnities on either side, contrary to the myddle number of fife, the foure figures comprehended in the fift, euen to the perfect number, were set vnder, then these nyne vnites, may so by Art be disposed, that euery way we may see fiftene, as by the figure here vnderneath may appeare.

	15	15	15	15
15	2	9	4	
15	7	5	3	
15	6	1	8	
				5

So that this number of fyue in the threefold, according to Arithmetike, may seeme the most perfect, and by many figures as it were to represent those three alterations of tyme, of which, before we made mention, whose end in a iust quantitie of numbers, perfectly set of God hym selfe, ought certainly to be looked for. Neither can any doubt, but that this figure contaynyng a marueilous equalitie, and agreement of numbers, in a very great inequalitye (as it may seeme) doth

K.ii.

signifie

2
153
4

1 2
5
4 3

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signifie some great mysteries, as well Diuine, as Philosophical, the which, (least in these which may perchance seeme more darke, then many of *Platoes* numbers, I be ouer tedious to the Reader) I leaue to the consideration of the studious. But (that we may somewhat returne to that we haue in hand) although the circular and round figure, be of all others, in sight most fayre, yet (as is the whole world) is it very vnstable, subiect to alteration, and full of troubles. But the square forme is firme, constant, and stable: and howe soeuer it be placed, is alwayes one and the same. And therefore dooth *Aristotle* compare the same to a good and honest man, whom he calleth *τελειωτον*, the which, howe soeuer with *Aristotle* we imagine hym, we shall not finde, Christ onely the Rocke, and true corner stone, refused of the buylders and workmen of this world, onely excepted: but in the lyfe to come, wee shall be such with Christ hym selfe. And therefore dooth *Iohn* describe the holy *Hiernusalem*, descending from heauen, to be foure square: in which, her perfection, constancie, and continuance, is noted. Because by no yll fortune it shalbe weakened, there shalbe no lamentation, no sorow, no death: but perfect ioy, great myrth, and a lyfe endued with all spirituall riches, and euerlasting, of which the faithfull, in the commying of the Lord, shalbe partakers. Whose most ioyful comming about those notable tymes aboue mentioned, we looke for, and long exceedingly for our redemption.

*Arist. li. ii. Eth.
libet. 3.*

*Psal. 17.
Mat. 21.
Apo. 21.*

Apo. 21.

*Of the Christian
year:*

To these may be added, that in the year. 88. which is the year of the world, 5550. such a yeere shall ensue, as it is from the creation of the world, by seuens, as it were by degrees & steps we may ascend: as also the yere before that, 87. which is the yere. 5549. to which number auncient writers haue ascribed much: partly because it is a square number, of which aboue it is spoken

ken

ken; partly also, because it ariseth of seuen, seuen times dubbed. But experience, and the assertion of the learned, proues, that euery seuen yeere from their byrth, to their death, is very daungerous, contrary to noble wits, and notable men of the best nature by a certaine agreement they haue with their maker. For sith all that is made hath been created by the wonderfull wisdom of God, and by a certaine secret power ingrafted, tendes to his natural conseruation, & seekes that is best for his good estate, it very likely appeares, that famous men, haue a more affinitie with theyr second byrth, the most artificiall nature beyng made of God, than eyther beast, or beastly men: and therefore that they are of God more tyed wyth nature her self to a certaine tyme. But these are counted especially climacterian yeeres, which by seuenfolde ascend, as is the 21. yeere, which dooth consist of three times seuen. such be. 42. and 63. yeeres, counting aswell by nynes, as by seuens, and therefore be they iudged to be very hurtfull to notable fellowes. For in that yeare of their lyfe dyed *Luher*, *Melambon*, *Martyr*, and other excellent men in all ages: as also *Erasmus* is thought to haue left this world in the 70. yeare of his age. But whether the lyke yeeres be fatall to all the worlde as they are to particular men, we leaue it to the iudgement of others. Yet if these things mentioned for a certaine lyke proportion of members, do include any secrete reason, by cause (as *Plinie* sayth, *harmonia rerum naturā sibi ipsam congruere cogit*: the concenter of things makes nature to agree to her selfe: it is credible and lykely, that the last ende of the world and of all mankind, dooth consist of lyke proportion of numbers, as dooth a part. Because man is in deede a part of the world, and therefore is rightly called of the Philosophers *μικροκόσμος*: Againe of thinges past, thinges to

Of the second comming of Christ,

come are gathered since the course of tyme, the inclinations of the starres, the circuite of fye hundred yeares, and that singuler proportion of numbers, in the number of fyue (of which hetherto we haue spoken) come to passe about the same tyme altogether, and consist of one reason. All which (to speake the truth) were coniectures of no waight, and could proue nothing, did not Christ and Paule in plaine woordes signifie vnto vs, that the worldes ende, together wyth the glorious comming of the sonne of God to iudgement are at hand; and as it were at our doores, when we shall plainly perceiue the Gospell of the kingdome of Christ to be preached throughout all the world, and the sonne of perdition by the spirit of Gods mouth to be so confounded, that nothing shal seeme to be behind, but his vtter defamacion: and to this purpose finally doo serue other coniectures, as is aboue declared.

Here by reason of numbers, one thing more worthy to be marked, because it agrees with that aboue mentioned, comes into my mynde, the which was told me by an honest man, skilfull in Astronomy, and Geometrie, and of good credit. For he sayd, that in the .1568. when *Ericus* King of *Suetland* (which then was in armes) had by force taken from the *Liuonians*, a certayne Castle situated in the Iland *Osila*, called *Sonenborch*, he by good fortune, was lodged with a certayne noble Astronomer, with whom by reason of their studies he was very familiar. Being in talke one day, he brake out into these words, and said, O miserable, and horrible dayes, which from the yeare .1570. now at hand, shall ensue, and continue many yeares. His guest asked him how so? He answered: Because, when the number of the yeares of Christes Natiuitie dooth containe within it, for certayne

Of the golden
number.

tayne yeares the Golden number of euery yeare, which is seeldome seene, then it hath of long tyme been obserued, and histories doo witnes the same, that infinite calamities, and intolerable troubles haue chaunced. But now from the 70. yeare now at hand, vntill the yeare .77. there shalbe among the yeares of the birth, of Chrift, and between the golden number of euery yeare such an agreement: as .1. 5. 7. which being ioyned together by addition, do make .13. Now this number .13. is the Golden number of the yeare 1570, & in the six other immediatly ensuing. And therefore he did affirme that in that yeare the watric Element should gouerne, and should presage great ouerflowings of water. But in the yeare 73. which is the middle of these seuen, the Earthy Element, for some notable cause, should lose of his vertue, by reason whereof, a wonderful scarfetie of all things should ensue, as afterward it came to passe. Moreouer, he said, that in .76. yeare, the aire should be corrupt, and the plague should be in euery place. After which should succcede three yeares, the first of which. 1577. dooth by the fore sayd reason comprehend in it twentie in number, and if from this number. 19. which is the chiefeft goldé number, and the golden number to the yeare going before, were taken away, then one, which is the beginning of the number, and the golden number of thys yeare dooth remayne, and so in the other two following, and no further. And therefore in the yeare .77. the fire Element shall trie his force, and breede discention and warres, and agayne in the yeare .78. a greuous pestilence shall dispatch verie many. And in the yeare .79. agayne shall come great scarfetie of all fruit. Finally he sayd, because, 19. is the highest golden number, it shalbe found that that number from the .70. yeare (when this first agreement

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greement began (counting .19. shall as it were by a finger, poynt vnto the .88. yeare. For from the .70. yeare to the .88. so many yeares come betweene: about which tyme (according to the opinions almost of all Mathematicions) verie dyreful, and miserable things shalbe come to passe. Because by good experience, he boldly sayd, that the Lord God maker and keeper of all order, did orderly by a certain number, measure, and aspect of the starres, rule and gouern the whole Firmament of heauen.

And therefore, because of these things which haue ben spoken we do wel ynough, and sufficiently know, that the kingdome of God is at hand: let vs lyft vp our heades to heauen, let vs contemne all worldly things: let every man cast away securitie and desire of pleasure, by whose inticementes, the mind is suppressed: let every man frame himselfe to learne what is good, and godlines: let hym prepare himselfe to the Crosse, let hym profit in good woorking, in true calling vppyn the name of the Lord, and put on the armour of righteousness, that if the aduersarie challenge vs into combate, we may by no flaterie, by no force, by no terrour, by no tormentes be drawen and pluckt away from Christ. The almightie God be present with vs continually with his diuine assistance, and defende vs euermore agaynst all the inuasions of the diuell by which he would bring vs from our faith, drie vs out of hope, and so bar vs from our kingdome which is in heauen.

¶ Of the manner and effect of the

Lordes commyng to iudgement, with
an exhortation to watchfulnes.



Etherto by diuine testimonies it hath ben shewed, that certainly the world must be destroyed, and also by Oracles, and probable reasons and coniectures it hath been proued, that the glorious comming of the Lorde is at our doores and cannot be farre of, although

we knowe not the certaine yeare, daye, and houre of hys commyng. It followeth therefore, that both for the edifying of the Church, and refoürming of our manners, that we alledge testimonies out of holye Scripture both of the manner of the commyng of the Sonne of God to iudgement, and of the effect of the same. After that the Sonne of God Christ our Lorde and Sauour, by the secrete counsaile of God the Father, had determynd for our saluations, and satysfying the wrathe of God, to suffer death, he tooke vpon him the shape of a seruant, was in the worlde poore and miserable, tooke patiently all tauntes and mockes, and suffred himself to be condemned though vniustly, and shamefully to be crucified: but in his seconde commyng he shall not onely appeare lyke a chiefe Monarch of thys world, but shall shewe hymselfe to be a King

L.i.

since

Of the second comming of Christ,

Daniel. 2.
Luc. 2.

since the begynning of the worlde , and him which cast the myghtiest from theyr seate of Maiestie , and exalted the humble , and turned Emphyres at hys pleasure . Also he shall declare himselfe to be the Sonne of God , coequall in dietie wyth God his eternall Father : so that then the course of things shall be chaunged , for he in that daye shalbe iudge , and iustly condemne those , of whom he was iudged , and against all equitie together wyth his members condemned , and which haue obstinately and wythout reason persifted in impietie. For the wordes of Christ in the. 25. of Matthew , by which accordyng to the capacitie of man , the last iudgement is depainted , are these : *Cum venerit filius hominis in maiestate sua , & omnes angeli cum eo , tunc sedebit super sedem maiestatis sue , & congregabuntur ante eum omnes gentes (Nemo enim qui unquam vixit , est , & erit , hoc iudicio eximetur) & separabit eos ab invicem , sicut pastor segregat oves ab hœdis , & statuet oves quidem à dextris suis . Tunc dicet Rex his qui à dextris eius erunt : Venite benedicti Patris mei , possidete paratum vobis regnum à constitutione mundi , &c . Et his qui à sinistris , dicet : Discedite à me maledicti in ignem æternum , qui paratus est Diabolo & Angelis eius .* That is , *When the sonne of man shall come in his maiestie , and all his Angels with him , then shall he sit vppon the throne of his maiestie , and all Nations shalbe gathered together before him , (for none which euer was , is , or shalbe , from this iudgement shalbe exempted) and he shall separate them , euen as a shepheard doth segregate the sheepe from the goates and shall place the sheepe on his right hand . Then shall the King saye vnto those which are on his right hand : Come ye blessed of my Father , possesse the kingdome prepared for you , from the beginning of the world , &c . And so those which are on his left hand , he shall say : Depart from me ye accursed into everlasting fire , which is prepared for the Diuell , and his Angels .*

Math. 25.

Angels. Because these haue doone no deedes of charitie, but haue continually rebelled against God : but these haue doone much better , because by reason of their fayth , they haue fulfilled all woorkes of mercies and haue been with one minde with God.

In which Sermon, Christ dooth applie himselfe to mans capacitie, and borroweth his similitude from an vpright King and Iudge of this world, which dooth pronounce lawfull sentence, whethet it be of absolution, or condemnation, according to our woorkes be they good or bad, and by and by dooth execute the same. Lykewyse Paule dooth shewe the manner, how Christ in his last comming shall appeare to al the elect which euer were, or shalbe, in these wordes. *Hoc enim vobis dicimus in verbo Domini, quia nos qui viuimus, qui residui sumus in aduentu Domini, non praueniemus qui dormierunt. Quoniam ipse Dominus in iussu & in voce Archangeli, & in tuba Dei descendet de celo, & mortui qui in Christo sunt, resurgent primi. Deinde nos qui viuimus, simul rapiemur cum illis in nubibus, obuiam Christo in aëra, & sic semper cum Domino erimus.* This we say vnto you in the word of the Lord, that we which liue, and are the remnaunt in the Lordes comming, shall not goe before the which sleepe. Because the Lord himselfe, in the cōmandement and voyce of an Archangle, and in the trumpet of God, shall descend from heauen, and they which are dead in Christ, shall first arise. Afterwarde we which doo liue, shall togeather with them, be caried in the Cloudes to meete Christ in the the ayre, and so shall be with God for euer. Also Paule teacheth: that in a moment, in the twinckeling of an eye, in the last sound of the Trumpet the dead shall ryse vncorrupt, and those which are liuing shall vppon the suddayne be changed to incorruption, and immortalitie. *Iohn* also seeth all the dead standing before the great and

1. Thes. 4.

1. Cor. 15.

Apo. 30.

Of the second comming of Christ,

whyte Throne in the sight of God, and the bookes to bee opened, and the dead to be iudged out of that which was written according to their woorkes. And he which was not found written in the booke of lyfe, was cast into a burning lake. But Sybyll *Erethrea* in her verses called *Acrostichides*, which were read (as it seemeth) but not well vnderstoode of *Cicero*, dooth notably depaint the last comming of Christ, and destruction of the world. Which verses were greatly esteemed of the Fathers, as appeareth both out of *Eusebius* and *Augustine*. For out of these Authors, which were before the byrth of Christ, as also it is euident in *Varro* & in *Virgils*. 4. *Eglog*, that these Oracles were of great antiquitie, in so much as they were accounted as diuine reuelations, and therefore wyll wee ioyne those Latine verses vnderneath, and the rather, because in them nothing can be founde which is dissonant from the word of God. *Acrostichian* verses are those whose first letter of euery verse necessarily depends one of the other. The letters in Greeke were these, *Ιησους, Χρςτος, θεος υιος, σωτηρ, σωπος*. In Latine these.

Cice. lib. 2. de
diuinatione.

Eusebius in vi-
ta Constantini
August. lib. 18.
ca. 25. de ciuit
Dei.

**I E S V S C H R I S T V S D E I
F I L I V S S E R V A
T O R C R V X.**

Which verses of Sibyl, were thus turned
into Latine.

I. iudicii signum tellus sudoribus edet,
E. xpo polo veniet Rex tempus in omne futuris.
S. cilicet ut carnem omnem, ut totum iudicet orbem.
Vnde Deum fidei, dissidentesq; videbunt,
S. unum cum sanctis in seculi fine sedentem,

Corpo-

Corporeorum animas hominum, quo iudicet, olim
 Horrebit totus cum densis vepribus orbis.
 R eycient & opes homines, simulachraq; cuncta,
 E xuretq; Ignis terras, cælumq; salumq;
 I ncendetq; fores angustæ carceris Orci.
 S anctorumq; omnis caro libera reddita, lucem
 T unc repetet: semper cruciabit flamma scelestos.
 V tque quis occulte peccauerit, omnia dicet.
 S ub lucemq; Deus reserabit pectora clausa,
 D entes stridebunt, crebrescent undique luctus:
 E t lux deficiet, solemq; nitentiaq; astra.
 I nuoluet cælos, & Luna splendor obibit:
 F ossas attollet, iuga deprimet ardua montes.
 I mpedietq; nihil mortales amplius altum.
 L onga carina fretum non scindet: montibus arua
 I psa aquabuntur: Nam fulmine torrida tellus
 V naq; & sicci fontes, & flumina hiabunt,
 S idereisq; sono tristi tuba clanget ab oris,
 S ultorum facinus mærens, mundi q; dolores.
 E t chaos ostendet, & tartara, terra dehiscens
 R egesq; ad solium sistentur numinis omnes.
 V ndaq; de calo fuet ignea sulphure mixto.
 A tque omnes homines signum præsigne notabit
 T empore eo lignum, cornu peramabile fidis
 O ppositus mundo casus, sed vita piorum
 R espergenda lanans duodeno fonte vocatos,
 C ompescetq; pedo ferrata cuspide gentes.
 R ex tibi nunc nostris descriptus in ordine summo
 V ersibus, hic noster Deus est, nostraq; saluis
 C onditor æternus, perpeßsus nomine nostro.

Now I hope these testimonies alledged, may suffice
 to proue vnto vs, the manner of the commying of the
 Sonne of God, and of the worldes ouerthrow. For it
 is not for man to speake more of the same, then he

Of the second comming of Christ

hath learned out of holy Scripture. Yet somewhat longer wyll we tarry in the greatnesse of an happy life, and paynes of the vngodly: and yet no further wyll we goe, then the holy Scripture dooth leade vs to consider. Certayne it is, and without all controuersie, that nothing can be imagined of greater happinesse, and better estate, than is God the chiefest good: and that that felicitie which is in God, is as great and insearchable, as is his omnipotencie, by which he created both heauen and earth of nothing, by his woorde alone. And therefore it foloweth, that those which are of one mynde in Iesu Christe with God, be also partakers of those goodes which are in God, be also as beloued children in Christ, and heyres of all their fathers riches, which are infinite and incomprehensible. And therefore *Paul* saith out of *Esay*: *That the eye hath not seene, nor the eare heard, nor hath it entred into the hart of man, what God hath prepared for such as loue hym*. But those celestiall and inuisible are not so apparant, and shine before our eyes, as do earthly and visible thyngs, to which we are tootoo greatly addicted, and therefore the holy Ghost by *Iohn* in his *Renelation*, helping the weaknesse of our iudgement, dooth liken the kingdome of God to a certaine great and large citie, which he dooth call the holy *Hierusalem*, whose gates are of precious stones, and whose walles and streates are of pure golde, then the which nothing is more excellent in the sight of men. And he dooth also call that citie, (of the which all the elect shalbe perpetuall citizens) *Tabernaculum Dei cum hominibus, & habitabit cum eis, & ipsi populi eius erunt, & ipse Deus cum eis erit*: *The Tabernacle of God with men, and he shall dwell with them, and they shalbe his people, and he shalbe their God*. Finally, that there is the fulnesse of all felicitie, where God is all in all, in which place we shall know hym perfectly

cucu

1. Cor. 2.
Esay. 64.

Apo. 21.

even as he is. And therefore true is that voyce, which *John* in his *Reuelation* heard from heauen: *Beati mortui qui in Domino moriuntur*: Blessed are the dead which dye in the Lord: or those are blessed, which the Lord at his commyng shall finde vigilant, wise, and sober.

Now, if nothing be more happy (as in deede nothing is) the to inioye the sight of the euerliuing God, and to be inheritours of eternall lyfe: certainly by a contrary, nothing can be imagined more wretched and miserable, then with Diuels to be cast for euer out of the sight of God, into eternall torments and paynes of hell, at whose very remembraunce, the Diuell hym selfe in an horrible rage dooth quake and tremble. For sith God is altogether infinite, and his iustice incomprehensible, and sinnes be cleane contrary to his vnspeakeable iustice, it must needes folow, that they also must be punished with eternall paynes. And that this is true, our heauenly father sheweth most plainly in his only begotten sonne, which for our sake he sent into the flesh, that he might take vpon hym the forme of a seruaunt, and suffer death for our offences. For the iustice of God, for our sinnes in our flesh, dyd exact sufficient satisfaction, and his diuine pitie an infinite mercy towards all the elect. And therefore the Sonne of God, of one substance with his eternall father, and clearenesse of his glory, was almost compelled to subiect hym selfe vnder hym, that so he might pacifie Gods anger, and publish his vnspeakable mercye towards al mankynd: especially towards al them which would with a liuely faith take hold, and imbrace hym. Now that the mynd of man might conceiue the greatness of Gods displeasure, agaynst our sinnes, the holy Scripture fetchyng similitudes from sensible things, dooth liuely set the same before our eyes, that so if our fleshly and flexible harts geue any credit to the manifest

Of the second comming of Christ

Math. 25.
Luc. 13.
Matth. 13.
Apo. 20. 21.
22.

felt woord of God, and be not hardened like stones, we might conceyue the greatnes of the same. For Christ dooth compare that eternall casting out of his fauour, to a very darke prison, to euerlasting fire, and vnquenched, to extreme horror, with perpetual gnashing of the teeth: And *Iohn* in his *Reuelation* sayth, that the vngodly shalbe throwe into a fiery lake, full of Brimstone, in which they shalbe continually for euer tormented: than the which, mans mynd can thinke nothing more horrible, more intolerable. All which *Sibyl* in her Oracles comprehended in these verses translated out of Greeke.

Nec erit modus ullus eorum

*Ploratus, neque vox tristes distincta querelas
Diuersas referet: verum sub nocte profunda
Tartarea nigra, laniante dolore, profundum
Clamore tollent: atque in regione profana
Ter tantum soluent, quantum fecere malorum,
Igri confecti multo: tum dentibus omnes
Stridentes, acri tabescent vique, siueque
Optandum mori dicent fugientque vocantes,
Non iam mortis enim requiem, non noctis habebunt.
Multa quidem frustra supremi numina Patris
Orabunt: sed eos tunc auertetur apertè.*

O that blyndnes of mans mynde, and that madde doubting of these diuine promises of eternall lyfe: O that hardned and flintie hart of ours, which is not mooued, no not wyth these horrible threatens of Gods heauie displeasure, but continuing securely in all impietie, neuer asketh pardon for such wilfull offending, and amendeth: euen as though the scripture were but lyes, and these diuine Oracles & prophane fables. For by those things which haue come to passe, and by true demonstrations of Gods holy spirit, it is apparant, that nothing is more certaine than that the end of all things

things hāgeth o our shoulders. Truly great is the force of sinne, and marueilous is the rage of Satan in these latter dayes, he endeouureth by all meanes that possibly he can to bring the whole world into a desperate securitie of life, that so he may haue many partakers of his tormentes in hell, from which there is no redemption. But how much better had it been, we had eyther neuer been borne, or at the least been voyde of reason with beastes and serpentes, or els been dispatched as soone as we were borne, if either we enioy not that place, for which we were created, or come not to the celestyall Paradyse, and to the marryage of our Spouse our Lord and sauour Iesu Christ, where shalbe the ful abundance of all delights, and perfection of all pleasure.

Wherefore let vs cast from vs, both our carelesse securitie, and mistrust of the promyses of God, let vs renounce the diuell, and all the woorkes of the flesh, which are not sufferable by the word of God, & let vs listē to the friendly admonitiō of our Sauour Christ, warning vs in these wordes. *Take heed, least at any tyme your mindes be overladen with sursetting, and drunkenness, and cares of this life, and so the suddayne day of the Lord take you vnawares: for euen as a snare, it shall come vpon all which sit vpon the face of the earth. Be ye watchfull therefore at all tymes:* (and as Matthew addeth, *because ye knowe not the houre in which your Lorde wyll come*) praying, that ye may escape all these things which are to come, and may stand before the Sonne of man. For if the comming of theeues and stealers of our earthly goods be to be feared, with how great care, with how great diligence and watchfulness, should we seeke to escape those enemies which would spoyle vs of our eternall riches, and kingdome of heauen. Here we vse great heede and wisdom to preserve our mortall

An exhortati-
on to watch-
fulness.

Luce. 21.

Math. 24.

M. i. bodyes

Of the second comming of Christ,

bodies from hurt and daunger: but to saue our soules which are immortal from eternal paynes in hel, we are altogether carelesse, nothing circumspect. And yet more would it beseeme the children of lyght, to be more carefull in seeking and keeping those things which are celestiall, than are wordlings paynfull in enriching themselues with such things as they are neither sure to enioy while they are aliue: nor can assure them of any ioy when they are dead. Yea let vs thinke and perswade our selues, that in the sight of God it is not shamefull, but abhominable, that the elect or chosen people of God which should be wise and circumspect, shall in this care be surpassed of wicked worldlings, and the more hyghly we displease our god, by how much the things which we so litle esteeme, are more excellent than that which they so hunt after, betweene which (so surpassing is the treasure prepared for the godly) that there is no comparison. This exhortation though it pertayne to all men at all tymes, yet now especially in these dangerous dayes, in which, euery where we see so many by suddayne and strange endes to be taken out of this world: and because euery man shall dy (though the certayne houre and daye none dooth knowe) and shall either woofully besent among the diuels in hell, or ioyfully be receyued into the felowship of the faythfull in heauen.

Wherefore sith the spirit in the faythfull is willing, but the flesh very weake, and blinde in heauenly things, we are to beseech our heauenly father in continuall prayers, that by his holy spirit he would dayly more and more encrease, and strengthen our weake and feeble fayth. And therefore we hartely desire thee O eternall father, that thou wilt not vtterly breake vs, though we bowe not as we should, neither deale with
iustice,

justice, though we doo not our duties, according to thy wyll : but keepe vs good God in thy welbeloued sonne, illuminate our myndes with thy holy spirit, by which we may be prepared to all good workes, in true holines, & newngs of life : that so with *Paule* we may desire to leaue this world & to be with Christ, and so in the cōming of the Lord, being found ready with oyle in our Lamps, and adorned with our wedding garmentes, we may find entrance to the Lordes mariage, which thou for thy son, & his beloued spouse the holy church hast prepared, and appointed, from the beginning of the world. To thee therefore O heauenly father, to thy only begotten sonne, and to the holy Ghost our comforter, be all prayse, honour, and glory, for euer and euer. Amen.

(. . .)

FIN IS.

¶ *Imprinted at London, nigh vnto
the three Cranes in the Vintree, by Thomas
Gardiner, and Thomas Dawson, for
Andrew Munsell, dwelling
in Pauls Churchyard.*